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BENTLEII CRITICA SACRA.

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# BENTLEII CRITICA SACRA.

Bentley, Richard, 1662-1742.  
"

NOTES ON THE GREEK AND LATIN TEXT OF  
THE NEW TESTAMENT, EXTRACTED FROM  
THE BENTLEY MSS. IN TRINITY  
COLLEGE LIBRARY.

WITH THE ABBÉ RULOTTA'S COLLATION OF THE VATICAN  
CODEX B. A SPECIMEN OF BENTLEY'S INTENDED EDITION,  
AND AN ACCOUNT OF HIS COLLATIONS.

EDITED, WITH THE PERMISSION OF THE MASTER AND SENIORS, BY

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WITH APPENDIX CONTAINING SIX LETTERS OF BENTLEY.

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## INTRODUCTORY PREFACE.

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“UTINAM nobis contingat esse tam felicibus ut Editionem “Bentleii, thesaurum desideratissimum, e tenebris in lucem pro-  
“ductum conspiciamus<sup>1</sup>.”

When Wetstein concluded his notice of Bentley's projected Edition of the New Testament with these words, he could hardly have expected that more than a hundred years would elapse before any attempt should be made to gratify so reasonable a wish. Nor is it at all likely that the valuable materials of Criticism, which Bentley left behind him at his death in 1742, would have thus been consigned to oblivion, had they passed at once into the keeping of Trinity College.

But the ceaseless quarrels which embittered the last twenty-five years of his life and the animosities which they kindled within the College walls, while they robbed him of the leisure required for the completion of his great work, probably made him disinclined to commit it unfinished to the charge of the Master and Fellows. At any rate he cherished the hope that his nephew Dr Richard Bentley, Fellow of Trinity College, might turn his materials to account, and therefore bequeathed them to him. “But this gentleman never edited any posthumous works of his Uncle: and returned the money of the subscribers to the New Testament<sup>2</sup>.” Thus the Collations and Notes which

<sup>1</sup> Wetstenii *Prolegomena in N. T.* p. 156.

<sup>2</sup> Monk's *Life of Bentley*, Vol. II. p. 415, 8vo ed.

Bentley had prepared lay untouched at Nailstone Parsonage in Leicestershire till the year 1786: when, by the will of Dr Richard Bentley, they became the property of Trinity College. From that day to this they have remained in the Library, the admiration of every Greek Testament Scholar. A list of some of the principal volumes may be found in Mr Dyce's edition of Bentley's Works<sup>1</sup>, and many interesting particulars concerning them are mentioned in the notes to Dr Wordsworth's valuable Collection of Bentley's Correspondence: but no attempt has hitherto been made to publish any portion of these remains, or to appreciate the services rendered by Bentley to this department of Sacred Criticism.

Mill's Edition of the Greek Testament was given to the world in 1707. Its publication constitutes an era in the history of the Printed Text. Until then the Elzevir Edition stood unassailed: and what at first was a text 'received' by controversialists began to be regarded as the text 'received' by Scholars. But when Mill appended to the text the fruit of thirty years' labour in foot-notes containing the readings of MSS. and Versions collated by himself, the religious world was appalled by his boldness: and the first Edition of the text of the New Testament which appealed to authority for its support encountered a storm of opposition. Good men, like Dr Whitby, were alarmed, lest the authority of Scripture should be impaired if the true state of the MSS. was allowed to be known: and bad men, like Collins, were only too happy to hear that the text of the New Testament was unsettled by the discovery of 30,000 various readings<sup>2</sup>. Bentley was in his 46th year when this happened, and his reply both to Whitby and Collins exhibits all the vigour of his prime. Under the feigned name of *Phileleutherus Lipsiensis* he vindicated the Edition of Mill from the attacks which were made upon it, and established the Criticism of the New Testament upon a sure and lasting basis. Since

<sup>1</sup> Dyce's *Bentley*, Vol. III. p. 483.

<sup>2</sup> *Remarks on a Discourse of Free Thinking*, Dyce's *Bentley*, Vol. III. p. 347.



the appearance of Bentley's *Remarks*, the public mind of England has been reassured on this subject: it has been clearly understood, that the text of Scripture has nothing to fear from the most laborious collation of ancient MSS., or the most searching examination of critics:—

Per damna, per cædes ab ipso  
Ducit opes animumque ferro.

The *Remarks* were published in 1713 in a letter to “F. H., D.D., London,” (Dr Francis Hare), who replied under the name of *Philo-Criticus*, in a pamphlet entitled *The Clergyman's thanks to Phileleutherus for his Remarks on the late Discourse of Free-thinking. In a letter to Dr Bentley. Fungor vice cotis*. This pamphlet is interesting to us as containing the following passage (p. 38, ed. 1713):

“That the present text wants the help of more manuscripts than have yet been examined, or the assistance of *critic* to supply the want of them, is not only *a priori* evident from the reason and nature of the thing; those who have read the New Testament with a critical care and exactness know it to be so in fact: yourself have given us a small specimen of this in your happy conjectures upon three passages, which, as far as I can find by my own conversation and my friends, are universally liked by the men of learning, who would be very glad so great a master would turn his labours to the Scriptures: and if not a new edition of the Testament, that he would give us at least a *Critice Sacra* on it, which, from so able a hand, will on many accounts be infinitely valuable. Many of us are sensible this wants to be done, though none of us can do it; the province is yours without dispute, 'twill be our part to judge and to applaud.”

It is possible that Bentley's attention was first called to the criticism of the Greek Testament through the ferment which was caused by the appearance of Mill's Edition: and though he was little likely to be attracted by an invitation so fulsome as that of *Philo-Criticus*, we may perhaps be justified in drawing

the negative inference from the above passage: that until then the great critic of the age had not devoted himself to the Sacred Text. The year 1714 was occupied in preparing an edition of Terence. In 1715 the Northern Rebellion called forth his Sermon on Popery, which is memorable for his valuable criticism on 2 Cor. ii. 17. The year 1716 brought him into close intimacy with John James Wetstein, so famous in after years for his edition of the Greek Testament. He was received by Bentley at Trinity Lodge, with the generous hospitality which he always dispensed to foreign Scholars; and the result of their meeting is best given in Wetstein's own words.

"Cum initio anni 1716 virum Cl. Richardum Bentleium Cantabrigiæ primum in Collegio Trinitatis, deinde Londini in Bibliotheca Regia qua erat, erga exteros præcipue, humanitate familiariter viderem, per occasionem illi exposui quos in Gallia N. T. Codices cum editis contulissem. Quo audito suasit, ut quæ in Schedis collecta haberem ipso juvante in lucem publicam emitterem. Cum vero et ætatis juvenilis, et temporis peregrinanti parum commodi, et nimis angusti, excusatione uterer, rogaremque ut ipse hunc laborem in se susciperet, meisque collectaneis uteretur, *permovi tandem virum κριτικώτατον ut edendi N. T. de quo prius nunquam cogitasse videbatur, consilium caperet.* Communicavi igitur cum illo excerpta mea ex codice C. quæ oræ editionis Oxoniensis in octavo ipse adscripsit, et cum voluptate observavit, hunc codicem cum Alexandrino plerumque convenire: porro in Editionis Cantabrigiensis parvæ margine descripsi quæ ex codicibus Coislinianis aliisque deprehenderam: postea in ejus gratiam redii Lutetiam Parisiorum, Codicem C. iterum, et quantum fieri posset accuratissime, collaturus, quod et feci: denique codicem Græco-Latinum epistolarum Pauli, quem A°. 1717 in itinere Heidelbergæ inspexeram ei et indicavi et, ut eum nancisceretur, curavi.<sup>1</sup>"

Wetstein then subjoins a letter of Bentley dated July 10th, 1718, in which he thanks him cordially for informing him of the

<sup>1</sup> Wetstenii *Prolegomena in N. T.* p. 153.

existence of this MS.<sup>1</sup> ("Beasti ergo me, ut vides, cum illo tuo nuncio," &c.), and tells him that he sent by return of post (eodem die) a remittance of 250 florins to purchase it. At the same time Bentley begs of him to give him the earliest intimation of any other MSS. "veterrimæ notæ" that he might chance to find. This letter, with several more that passed between them, sufficiently proves with what ardour the enterprise of publishing the New Testament was prosecuted by Bentley at this time. They are all to be found in Dr Wordsworth's collection<sup>2</sup>: but the above extract from Wetstein's *Prolegomena* is given at length, because it furnishes a distinct refutation to the calumny of Bentley's enemies, ungenerously endorsed by Bishop Monk<sup>3</sup>, that his edition of the New Testament was a hasty expedient to bolster up his reputation when it was endangered by the proceedings at Ely House. The following characteristic passage in letter (197), which, though without date, was certainly written earlier than Nov. 3, 1716, the date of Wetstein's reply, shews that Bentley's proposals were made *bonâ fide*. "My design succeeds wonderfully under my hands. I have got the folio Paris edition of Greek and Latin Vulgate<sup>4</sup>, 2 column: and having interleaved it, I have made my essay of restoring both text and version: and they agree and tally even to a miracle: but there will be (as near as I can guess) near 6000 variations, great and little, from the received Greek and Latin exemplars."

<sup>1</sup> The *Codex Augiensis*, now in the Library of Trinity College, Cambridge.

<sup>2</sup> Bentley's *Correspondence*, Vol. II. Letters 191, 192, 194, 195, 196, 197, 198, 202, 207, 208.

<sup>3</sup> Monk's language is ambiguous, but the *animus* displayed in the following extract is plain, *Life of Bentley*, Vol. I. p. 397: "It was remarked by Dr Bentley's adversaries, that, whenever he was placed in peril for mal-administration of his College, his practice was to come forward with some literary production which might interest the public in favour of its author, and that therefore a share of the merits of his works was due to his persecutors. A comparison of dates does certainly tend to establish in many instances the truth of this observation. On the 15th of April [1716], when he probably knew that a petition to the King was in agitation, he first announced his great plan of publishing a Greek Testament," &c. &c.

<sup>4</sup> This is the folio B. 17. 6, from which most of the notes have been selected, and from which the Epistle to the Galatians has been printed verbatim by the Editor.

The object which Bentley proposed to himself may be gathered from his letters to Archbishop Wake, dated April 1716, and from his Proposals for printing issued in 1720.

*Dr Bentley to the Archbishop of Canterbury.*

“MAY IT PLEASE YOUR GRACE,

“’TIS not only your Grace’s station and general character, “but the particular knowledge I have of you, which encourages “me to give you a long letter about those unfashionable topics, “Religion and Learning. Your Grace knows, as well as any, “what an alarm has been made of late years with the vast heap “of Various Lections found in MSS. of the Greek Testament. “The Papists have made a great use of them against the Pro- “testants, and the Atheists against them both. This was one of “Collins’s topics in his Discourse on Freethinking, which I took “off in my short answer; and I have heard since from several “hands, that that short view I gave of the causes and necessity “and use of Various Lections, made several good men more easy “in that matter than they were before. But since that time I “have fallen into a course of studies that led me to peruse many “of the oldest MSS. of the Greek Testament and of the Latin “too of St. Jerom, of which there are several in England, a full “thousand years old. The result of which has been, that I find “I am able (what some thought impossible) to give an edition “of the Greek Testament exactly as it was in the best exemplars “at the time of the Council of Nice; so that there shall not be “twenty words, nor even particles, difference; and this shall carry “its own demonstration in every verse, which I affirm cannot be “so done of any other ancient book, Greek or Latin; so that “that book, which, by the present management, is thought the “most uncertain, shall have a testimony of certainty above all “other books whatever, and an end be put at once to all “Various Lections now or hereafter.

“I’ll give your Grace the progress which brought me by degrees into the present view and scheme that I have of a new

“edition. Upon some points of curiosity I collated one or two of  
 “St. Paul’s Epistles with the Alexandrian MS., the oldest and  
 “best now in the world: I was surprised to find several transpo-  
 “sitions of words, that Mill and the other collators took no  
 “notice of; but I soon found their way was to mark nothing but  
 “change of words; the collocation and order they entirely neg-  
 “lected; and yet at sight I discerned what a new force and  
 “beauty this new order (I found in the MS.) added to the  
 “sentence. This encouraged me to collate the whole book over  
 “to a letter, with my own hands. There is another MS. at  
 “Paris of the same age and character with this; but, meeting  
 “with worse usage, it was so decayed by age, that five hundred  
 “years ago it served the Greeks for old vellum, and they writ  
 “over the old brown capitals a book of Ephraim Syrus; but so  
 “that even now, by a good eye and a skilful person, the old  
 “writing may be read under the new. One page of this for a  
 “specimen is printed in copper cut in Lamie’s Harmony of the  
 “Evangelists. Out of this, by an able hand, I have had above  
 “two hundred lections given me from the present printed Greek;  
 “and I was surprised to find that almost all agreed both in  
 “word and order with our noble Alexandrian. Some more ex-  
 “periments in other old copies have discovered the same agree-  
 “ment: so that I dare say, take all the Greek Testaments sur-  
 “viving, that are not *occidental with Latin too*, like our Beza’s  
 “at Cambridge, and that are a thousand years old, and they’ll  
 “so agree together that of the thirty thousand present Various  
 “Lections there are not there found two hundred.

“The western Latin copies by variety of Translators without  
 “public appointment, and a jumble and heap of all of them, were  
 “grown so uncertain, that scarce two copies were alike; which  
 “obliged Damasus, then Bishop of Rome, to employ St. Jerom  
 “to regulate the best-received translation of each part of the New  
 “Testament to the original Greek; and so set out a new edition,  
 “so castigated and corrected. This he declares in his preface he  
 “did *ad Græcam veritatem, ad exemplaria Græca, sed vetera*;

“and his learning, great name, and just authority, extinguished  
“all the other Latin versions, and has been conveyed down to  
“us, under the name of the Vulgate. ’Twas plain to me, that  
“when that copy came first from that great Father’s hands,  
“it must agree exactly with the most authentic Greek exem-  
“plars; and if now it could be retrieved, it would be the best  
“test and voucher for the true reading out of several pretend-  
“ing ones. But when I came to try Pope Clement’s Vulgate, I  
“soon found the Greek of the Alexandrian and that would  
“by no means pary. This set me to examine the Pope’s Latin  
“by some MSS. of a thousand years old; and the success is,  
“that the old Greek copies and the old Latin so exactly agree  
“ (when an able hand discerns the rasures and the old lections  
“lying under them), that the pleasure and satisfaction it gives  
“me is beyond expression.

“The New Testament has been under a hard fate since the  
“invention of printing. After the Complutenses and Erasmus,  
“who had but very ordinary MSS., it has become the property  
“of booksellers. Robert Stephens’s edition, set out and regu-  
“lated by himself alone, is now become the standard. That  
“text stands, as if an apostle was his compositor. No heathen  
“author has had such ill fortune. Terence, Ovid, etc. for the  
“first century after printing, went about with twenty thousand  
“errors in them. But when learned men undertook them, and  
“from the oldest MSS. set out correct editions, those errors  
“fell and vanished. But if they had kept to the first published  
“text, and set the Various Lections only in the margin, those  
“classic authors would be as clogged with variations as Dr.  
“Mill’s Testament is.

“Pope Sixtus and Clemens at a vast expense had an assem-  
“bly of learned divines, to recense and adjust the Latin Vul-  
“gate, and then enacted their new edition authentic; but I find,  
“though I have not yet discovered any thing done *dolo malo*,  
“they were quite unequal to the affair. They were mere Theo-  
“logi, had no experience in MSS., nor made use of good



“Greek copies, and followed books of five hundred years before those of double [that] age. Nay, I believe they took these new ones for the older of the two; for it is not every body that knows the age of a manuscript.

“I am already tedious, and the post is a going. So that, to conclude, in a word, I find that by taking two thousand errors out of the Pope’s Vulgate, and as many out of the Protestant Pope Stephens’s, I can set out an edition of each in columns, without using any book under nine hundred years old, that shall so exactly agree word for word, and, what at first amazed me, order for order, that no two tallies nor two indentures can agree better.

“I affirm that these so placed will prove each other to a demonstration: for I alter not a letter of my own head without the authority of these old witnesses. And the beauty of the composition (barbarous, God knows, at present), is so improved, as makes it more worthy of a revelation, and yet not one text of consequence injured or weakened.

“My Lord, if a casual fire should take either his Majesty’s library or the king’s of France; all the world could not do this. As I have therefore great impulse, and I hope not ἀθροῦς to set about this work immediately, and leave it as a κειμήλιον to posterity, against Atheists and Infidels: I thought it my duty and my honour to first acquaint your Grace with it; and know if the extrinsic expense necessary to do such a work compleatly (for my labour I reckon nothing) may obtain any encouragement, either from the Crown or Public.

“I am, with all duty and obedience,

“Your Grace’s most humble servant,

“RI. BENTLEY.”

*Dr Bentley to the Archbishop of Canterbury.*

“MAY IT PLEASE YOUR GRACE,

“THIS minute I had the honour of your Grace’s letter; “indeed when I saw by the prints that your Grace was in full “Convocation, and had addressed his Majesty upon so just an “occasion, and consequently was immersed in business of the “highest importance, I condemned myself, that I should be “so immersed here in books and privacy, as not to know a “more proper occasion of address to your Grace.

“On a due consideration of all which, I gave over expect- “ing any answer, and designed to wait on you in person, when “I came to London, where already my family is. But I see “your Grace’s goodness and public spirit is superiour to all “fatigues; and therefore I thank you particularly for this pre- “sent favour; as what was (justly) above my expectation. The “thought of printing the Latin in a column against the Greek “(which your Grace puts to the common) I doubt not is your “own. My Lord, it is necessary to do so: and without that, “all my scheme would be nothing. It was the very view, “that possessed me with this thought which has now so engaged “me, and in a manner inslaved me, that *væ mihi* unless I do “it. Nothing but sickness (by the blessing of God) shall hin- “der me from prosecuting it to the end. I leave the rest to “the time of the Westminster election: with my hearty prayers “and thanks, being

“Your Grace’s most obedient

“And obliged humble Servant,

“RI. BENTLEY.”

“I was told, a month ago, that your Grace (when you was “at Paris) had made a whole transcript of the Clermont “copy, Greek and Latin, which I hope is true.”



*Proposals for Printing a New Edition* (published in Bentley's Works, by Dyce, Vol. III. 1720).

"I. THE author of this edition, observing that the printed copies of the New Testament, both of the original Greek and ancient vulgar Latin, were taken from manuscripts of no great antiquity, such as the first editors could then procure; and that now by God's providence there are MSS. in Europe (accessible, though with great charge) above a thousand years old in both languages; believes he may do good service to common Christianity if he publishes a new edition of the Greek and Latin, not according to the recent and interpolated copies, but as represented in the most ancient and venerable MSS. in Greek and Roman capital letters.

"II. The author, revolving in his mind some passages of St. Hierom; where he declares, that (without making a new version) he adjusted and reformed the whole *Latin Vulgate to the best Greek exemplars*, that is, to those of the famous Origen; and another passage, where he says, that a verbal or literal interpretation out of Greek into Latin is not necessary, *except in the Holy Scriptures*, ubi ipse verborum ordo mysterium est, *where the very order of the words is mystery*; took thence the hint that if the oldest copies of the original Greek and Hierom's Latin were examined and compared together, perhaps they would be still found to agree both in words and order of words. And upon making the essay, he has succeeded in his conjecture beyond his expectation or even his hopes.

"III. The author believes that he has retrieved (except in very few places) the true exemplar of Origen, which was the standard to the most learned of the *Fathers*, at the time of the Council of Nice and two centuries after. And he is sure that the Greek and Latin MSS., by their mutual assistance, do so settle the original text to the smallest nicety, as cannot be performed now in any *classic* author whatever: and

“that out of a labyrinth of thirty thousand various readings,  
 “that crowd the pages of our present best editions, all put upon  
 “equal credit, to the offence of many good persons, this clue  
 “so leads and extricates us, that there will scarce be two hun-  
 “dred out of so many thousands that can deserve the least con-  
 “sideration.

“IV. To confirm the lections which the author places in  
 “the text, he makes use of the old versions, Syriac, Coptic,  
 “Gothic, and Æthiopic, and of all the Fathers, Greeks and  
 “Latins, within the first five centuries; and he gives in his  
 “notes all the various readings (now known) within the said  
 “five centuries. So that the reader has under one view what  
 “the first ages of the church knew of the text; and what has  
 “crept into any copies since is of no value or authority.

“V. The author is very sensible, that in the sacred writings  
 “there’s no place for conjectures or emendations. Diligence  
 “and fidelity, with some judgment and experience, are the  
 “characters here requisite. He declares, therefore, that he does  
 “not alter one letter in the text without the authorities sub-  
 “joined in the notes. And to leave the free choice to every  
 “reader, he places under each column the smallest variations  
 “of this edition, either in words or order, from the received  
 “Greek of Stephanus, and the Latin of the two popes Sixtus V.  
 “and Clemens VIII. So that this edition exhibits both itself  
 “and the common ones.

“VI. If the author has any thing to suggest towards a  
 “change of the text, not supported by any copies now extant,  
 “he will offer it separate in his *Prolegomena*; in which will  
 “be a large account of the several MSS. here used, and of the  
 “other matters which contribute to make this edition useful.  
 “In this work he is of no sect or party; his design is to serve  
 “the whole Christian name. He draws no consequences in his  
 “notes; makes no oblique glances upon any disputed points, old  
 “or new. He consecrates this work, as a *κειμήλιον*, a *κτῆμα*  
 “ἐσᾶελ, a *charter*, a *magna charta*, to the whole Christian

“church; to last when all the ancient MSS. here quoted may be lost and extinguished.

“VII. To publish this work, according to its use and importance, a great expense is requisite: it's designed to be printed, not on the paper or with the letter of this *Specimen*, but with the best letter, paper, and ink that Europe affords. It must therefore be done by subscription or contribution. As it will make two tomes in folio, the lowest subscription for smaller paper must be three guineas, one advanced in present; and for the great paper five guineas, two advanced.

“VIII. The work will be put to the press as soon as money is contributed to support the charge of the impression; and no more copies will be printed than are subscribed for. The overseer and corrector of the press will be the learned Mr. JOHN WALKER, of Trinity College in Cambridge; who, with great accurateness, has collated many MSS. at Paris for the present edition. And the issue of it, whether gain or loss, is equally to fall on him and the author.”

For an account of the opposition which these ‘Proposals’ encountered from the virulent pamphlet of Middleton, of Bentley’s crushing reply to it, and the disastrous feuds that followed, the reader is referred to Monk’s *Life of Bentley* (c. 15): where an interesting summary is given of the labours which Wetstein, J. Walker, and Casley, severally undertook with a view to the projected New Testament.

Bentley had himself collated the Alexandrine Codex and that of Beza. Wetstein meantime furnished an accurate collation of the Codex Ephraemi, for which Bentley gave him fifty pounds. The subscription already amounted to two thousand guineas, and the specimen appended to the Proposals containing the 22nd chapter of the Apocalypse represented the progress which had really been made on the whole work. Bentley appears to have been waiting for the collation of the Vatican Codex: the results of which, when it arrived, led him to alter his judgement in very

many passages, as may clearly be seen on a minute inspection of the folio (B. 17. 6), in which the readings of Codex B. are added in paler ink. At what date he received the first collation from Mico the Italian (which is contained in the volume numbered B. 17. 3. in Trinity College Library<sup>1</sup>) is somewhat uncertain: but a letter<sup>2</sup> from Thomas Bentley, dated Rome, Aug. 2, 1726, shews that it must have been in his uncle's possession before then.

The second Collation, relating to those passages only which had suffered the hand of a corrector, was procured through the Baron de Stosch, a nobleman who was at that time employed by the English Government to watch the movements of the Pretender in Italy. As Mico was now dead, he engaged the Abbé Rulotta to complete the work: and the sheets which contained his Collation were transmitted to Bentley by De Stosch, July 9, 1729<sup>3</sup>. After this date there is no evidence to shew that he took any further pains to publish his great work. Wetstein asserts in his *Prolegomena*, that he abandoned it in disgust upon the refusal of the Government to allow the paper for his edition to be imported free of duty. But as this occurred in 1721, and we find Bentley actively prosecuting the work until 1729, we cannot believe that he succumbed to this disappointment. We should rather ascribe its abandonment to the constant litigation in which Bentley was involved for the ten years succeeding that date: after which, at the age of 77, he was seized by a fit of paralysis, which put an end to his literary labours. He died in 1742, in his 81st year.

<sup>1</sup> Bentley's *Correspondence*, Vol. II. p. 668.

<sup>2</sup> The 8vo reprint of Codex B. (Londini, 1859, Williams and Norgate and D. Nutt) contains the following statement in the Publishers' preface: "The third Collation is that of Thomas Bentley, the Doctor's nephew. It extended only to three chapters, and has never been used, nor is it known whether it is any longer in existence." To avoid misconception, it may be well to state here, that "the third Collation" referred to is that spoken of in the letter quoted in the text: that it was made simply for the purpose of enabling Bentley to estimate the exactness of Mico's labours, by comparing the results in three chapters taken at random (Acts xxvii. Gal. vi. Ephes. iv.), and that it still exists among the Bentley papers in Trinity College Library.

<sup>3</sup> Bentley's *Correspondence*, Vol. II. p. 706.

The principles upon which he proposed to edit the New Testament were very severely criticized during his life-time. Of subsequent editors, the only one who has followed in his steps is Lachmann, whose edition was favourably noticed in the *Edinburgh Review* for July 1851 (No. 191).

We have pleasure in referring to this Article as containing the only fair and candid estimate of Bentley's labours towards the restoration of the Sacred Text, which it has been our good fortune to meet with; labours, which though depreciated by the malice of contemporaries, and left to perish by the indifference of the age which succeeded, would, if they had been published at his death, have advanced the criticism of the New Testament to a stage which it did not attain till nearly a hundred years later.

It is now time to state clearly what has been attempted in the volume now given to the public. This will best be done by a few remarks in illustration of each division of its contents, which may be arranged as follows:

- I. Critical notes on the text of the New Testament.
- II. The Epistle to the Galatians in Greek and Latin, designed as a specimen of Bentley's Edition.
- III. The Collation of the Vatican Codex B., made by the Abbé Rulotta in 1729.
- IV. Bentley's Criticism on the *Versio Itala*.
- V. Appendix containing six letters.

I. *Critical notes on the text of the New Testament.*

These have been carefully selected by the Editor from the interleaved pages of the volume in Trinity College Library, numbered B. 17. 6, as well as from the margins and fly-leaves of B. 17. 13 (Mill's Edition), B. 17. 9 (Fell's Edition), B. 17. 4, and B. 17. 8. The object kept in view was to exhibit all Bentley's conjectural emendations, and every note in which he had expressed an opinion upon the text. A few of the more

striking of his citations from the Fathers have also been given. In regard to the conjectural emendations of the text, it is due to Bentley's memory to remind the reader, that he only designed to give them a place in the Prolegomena to his Edition, being resolved to print nothing in the text for which he had not MS. authority<sup>1</sup>.

In printing these interesting remains for the use of scholars of our own day, the Editor has taken the liberty to adopt the notation of MSS. introduced by Wetstein, which was of course unknown to Bentley: who always quotes Codices A. B. C. D. as Cod. Alex., Cod. Rom., Cod. Ephr., Cod. Bezae, or '*Cant.*' In the Edition of the Galatians, Bentley's notation has been preserved as it stands in the MS. .

Opinions of course will vary as to the value that should be assigned to critical conjecture upon the Sacred Text. But no Greek Testament scholar can deny that it has its legitimate field who considers by how many degrees the oldest even of our Uncial Codices is removed from an autograph of the writers, and that an error once made by a copyist would be propagated through whole families of MSS. Of the merit of Bentley's conjectures every scholar can now judge for himself: in some instances he certainly was happy enough to anticipate the reading of Codex B. At any rate it will be known what changes in the text he did think probable: and future Editors of the Greek Testament will be spared the pain of insulting his memory by ascribing to him conjectures which he never made<sup>2</sup>.

## II. *The Epistle to the Galatians in Greek and Latin.*

This Epistle has been printed *verbatim* from the MS. folio of Trinity College Library, numbered B. 17. 6. This is the folio referred to by Bentley in his letter to Wetstein, quoted above,

<sup>1</sup> See *Proposals for Printing*, Sections V. and VI.

<sup>2</sup> See a remarkable instance of this in a note of Dean Alford, Acts xv. 20.



and there is reason to believe that it is the volume from which he designed to publish. In it he had digested the results of all, or nearly all, his Collations. The Greek and Latin Texts and notes in Revelation xxii., as they stand in this folio, are identical with the same as they appear in the specimen-sheets of Bentley's prospectus. But in the greater portion of the New Testament, where the testimony of uncials other than the Alexandrine could be procured, there are evident marks of a later revision of his text in accordance with these collations. The addition of the Vatican readings in paler ink brings the work down as late as the year 1729, nine years after the specimen-sheets were issued.

It would indeed be possible to print the whole of his revision, both of the Greek and Latin Text, with all the materials which he has accumulated for its illustration. But this would be a work of great labour and cost, and little likely to be executed at this day. At the same time it appeared to the Editor that the text and notes of the last chapter of the Apocalypse (a book which leans on the authority of so few MSS.) could never fairly represent the labour which Bentley bestowed on the New Testament. It was therefore determined to publish the text of some one book with the notes entire: and the Epistle to the Galatians was chosen as containing some of Bentley's most remarkable criticisms.

From a perusal of the text of this Epistle and the notes upon it, some idea may be formed of the pains which were taken by Bentley to ascertain the order of the words upon the best authority. And though his collations of MSS. may seem meagre, when compared with those of Tischendorf, the fulness of his patristic citations will be allowed to be unrivalled by any edition of the New Testament which has yet appeared.

III. *The Collation of the Vatican Codex B., made by the Abbè Rulotta in 1729.*

The circumstances under which this collation was made have already been detailed in p. xviii.

Its transmission to Bentley was announced in the following letter, which though published in Wordsworth's Collection (No. 260, Vol. II. p. 706), is of sufficient importance as accrediting the document to be reproduced here.

"A Rome, le 9 de Juillet, N. S. 1729.

"MONSIEUR,

"Voyez les dernières feuilles de la Collation de l'Abbè  
 "Rulotta des interlineaires et marginales du MS. Vatican du  
 "Nouveau Testament. Je ne suis pas assez Grec pour juger s'il  
 "a bien ou mal executé votre commission ; une chose je sçay de  
 "certain, qu'il a travaillé avec beaucoup d'assiduité sans que  
 "ni les chaleurs ni les vacances lui ayent empêché de continuer  
 "son ouvrage. Je lui ay promis 40 scudi de recompense, lesquelles  
 "je tirerai en lettre de change sur le Chevalier Jean Lambert de  
 "Londres. Il n'a pas voulu moins, et ne trouvant pas d'autre,  
 "qui eut l'accès libre à la Vaticane durant les Vacances, j'ay été  
 "obligé de lui accorder les conditions, qu'il a voulu lui-même.  
 "Je vous prie d'aviser le dit Sir Jean Lambert, afin qu'il paye la  
 "lettre de change mentionnée tirée par moi sur lui. Le même  
 "Abbé m'a dit, si vous voulez une autre collation entière, il la fera  
 "à 10 scudi de moins que vous avez payé celle que \* \* \* vous  
 "avez fait faire. J'ay jugé convenable à accorder au dit Rulotta  
 "sa demande des 40 scudi. Car vous pourrez avoir besoin d'autres  
 "Collations, et il faudra toujours passer par ce canal, sans quoy  
 "on a toujours de difficultés pour la permission. Les Ecrivains  
 "de la Vaticane sont plus maîtres de favoriser un homme de  
 "lettres, que le bibliothécaire même, comme votre neveu vous le  
 "dira.



“ Si je suis en état, Monsieur, de vous rendre quelque service  
 “ à l’avenir, je vous prie de me commander, et soyez persuadé,  
 “ que je serai toujours avec beaucoup d’estime et du respect,

“ Monsieur,

“ Votre très humble et très obeissant Serviteur,

“ PHILIPPE DE STOSCH.

“ *A Monsieur,*

“ *Monsieur D. Richard Bentley,*

“ *Maitre du Collège de S.*

“ *Trinité de Cambridge, à*

“ *Londres.*”

The sheets containing this collation<sup>1</sup> were supposed to have been lost, but were shewn to Tischendorf in 1855 by the Rev. J. Edleston, one of the Senior Fellows of Trinity College. After acknowledging the courtesy which he then experienced, Tischendorf gives the following opinion of the value of the collation<sup>2</sup>: “ Sed etiamnum collatio Rulottana magni est pretii  
 “ propterea quod liber Angeli Maii nulla re magis laborat quam,  
 “ ut statim docebimus, neglectis primæ manus lectionibus.”

In preparing this collation for the Press, the Editor regarded his duties as strictly ministerial. It has been his object to exhibit the readings of the first and second hand with the utmost fidelity, according to the existing MS. of Rulotta. He has therefore abstained even from correcting the accentuation where it is defective, and if it should appear to the reader that readings which would seem to be obviously ‘a secunda manu’ are set down as ‘a prima manu,’ it must be understood that the same difficulty presents itself in the MS. sheets. In order to explain the notation employed it may be well to give an example. Thus on Acts xii. 8, the note “Castigatum ὑπόδησαι a manu prima” implies that the original ὑπόδυσαι had been altered into

<sup>1</sup> Tregelles’ *Introduction to Criticism of Greek Testament*. London, 1856. Page 162.

<sup>2</sup> Tischendorf, *Prolegomena to New Testament*, Seventh Edition (Leipsic, 1859), pp. 141, 2.

ὑπόδησαι by the first hand. Where the corrections were made by the second hand they are printed in the second column. Thus for instance on Acts xii. 10 it is observed that the original reading of the Codex, ἡνύγη, was altered into ἡνολύγη by the second hand.

#### IV. Bentley's Criticism on the Versio Itala.

This curious paper is found in Bentley's own writing in the folio (B. 17. 6). The question which it raises is hardly yet settled, notwithstanding the ingenious letters written on it by Cardinal Wiseman (*Essays on Various Subjects*, Vol. I. p. 20, Dolman, London, 1853): and the able treatment which it has since received from Mr Westcott (*On the Canon of the New Testament*, p. 269). The latter adopts the principle of interpretation laid down by the former: and receives the reading '*Itala*' (in Augustine, *de doctrina Christiana*, ii. 15) as authentic.

It appears to the Editor that the passages quoted by Wiseman<sup>1</sup>, when fairly compared with their context, do not justify the meaning which he seeks to give the words 'interpretari' and 'vertere.' Nor is the distinction very satisfactory which he labours to establish between a *recension* and a *version*: if the former involves comparison with another translation in the same language and adaptation to a Greek original. For such a work as this the office of an 'interpres' would not be dispensed with: on the contrary, the ability of the critic must be combined with the learning of the translator.

In his proposal to substitute 'Illa' for 'Itala,' Bentley has been followed by few<sup>2</sup>: and still fewer have acquiesced in the alteration of 'nam' into 'quæ.'

<sup>1</sup> Augustini Ep. LXXI. Hieron. *de viris illustribus*, Cap. cxxxv. Ep. ad Lucin. LXXI. In op. S. August. Ep. LXXV. Hieron. *ad Suniam et Fretellam*, Ep. cvi. Advers. Ruffin. Lib. II.

<sup>2</sup> Ernesti seems to have thought Bentley's conjecture probable. *Institutes*, Vol. II. p. 73 (*Biblical Cabinet*). So also Dean Milman: *Latin Christianity*, Vol. I. p. 29, note.

The reading 'usitata,' proposed by Potter, has met with more favour: it derives some support from the final *us* of the preceding word 'interpretationibus,' and from the occurrence of the expression 'interpretatio usitata,' in Augustine, *de Consensu Evangelistarum*, II. 66<sup>1</sup>.

### V. *Appendix containing Six Letters.*

The letters included in this Appendix have been found in the Leyden Library, and were first published in the 'Berlin Monatsbericht' for October 1860: from which Journal they are now reprinted for the use of English scholars. The gaps which they fill in the Bentley Correspondence, edited by Dr Wordsworth, have been pointed out. A few explanatory notes are added, for which, as well as for many kind suggestions during the progress of this Volume through the press, the Editor is indebted to the Rev. Henry Richards Luard, M.A. Fellow and Assistant Tutor of Trinity College, whose large acquaintance with the literary history of the University of Cambridge, and lively interest in the biography of Trinity College worthies, are appreciated by all who have enjoyed his society within College walls.

It now remains to describe the existing state of the Bentley Collations in Trinity College Library. This will best be done under the following divisions:

#### I. *Collations of Uncial MSS. of the Greek Testament.*

(B. 17. 2.) Transcript of Codex Boernerianus (G) of S. Paul's Epistles.

(B. 17. 3.) Small Testament. Apud Wolfium Cephalæum, Argentorati, 1524, bearing the inscription, 'Collatus cum codice Romano i.e. Vaticano.' This is Mico's Collation.

<sup>1</sup> *Opera*. Ed. Benedict. Vol. III. p. 1368 D.

- (B. 17. 4.) Small pocket Testament. Stephani. Lutetiæ, 1549, bearing the inscription, 'Collatus cum Bezae MSto.' Besides the Collation of D of the Gospels, this volume contains a Collation of the fragments now quoted as H of S. Paul's Epistles by Tischendorf (Codex Coislinianus Nr. 202, bibliothecæ Imp. Paris.). Bentley's inscription runs thus (p. 70): "Collatus cum Codice Seguieriano M. annorum. Vide Bibliothec. Montfaulcon. p. 252. Folia sparsa Epistolarum Pauli."
- (B. 17. 7.) Pocket Testament. Rotterodami. Ex officina Arnoldi Leers, 1654. Collated by J. J. Wetstein, with the CODEX EPHRAEMI (C), at Paris in 1716. Compare Monk's *Life of Bentley*, II. 120. Wetstenii *Proleg. in N. T.* p. 153.
- (B. 17. 8.) Fell's Greek Testament. E Theatro Sheldoniano, 1675. Collated by Bentley, (1) with a *Lectinary* of the Royal Society of great antiquity, No. 31<sup>1</sup> [Arundel 547]; (2) with Codex Augiensis, which Bentley purchased in 1718.
- (B. 17. 9.) Fell's Greek Testament. E Theatro Sheldoniano, 1675. Collated (1) by Bentley, with Codex Alexandrinus (A); (2) by Wetstein<sup>2</sup>, with Codex Ephraemi (C). It bears the following autograph, "MS<sup>m</sup>. Alexand<sup>m</sup>. accuratissime ipse contuli, A.D. 1716. Rich: Benteleius."

## II. *Collations of Cursive MSS.*

- B. 17. 10. } Two small volumes of the New Testament,  
 B. 17. 11. } 'Εδμούνδου 'Ιεφραλου' ἔτει ΑΨ'.

These contain J. J. Wetstein's collations: and are given here under Wetstein's own notation.

<sup>1</sup> 800 years old in Bentley's estimation.

<sup>2</sup> See above, pp. viii, xi.

Cursive MSS. of the Gospels :

Wetstein, 16. 17. 34. 35. 36. 37. 38. 39. 40. 41.

Bentley, S. J. A. B. J. K. L. M. N. H.

Of the Acts and Epistles :

Wetstein, 12. 16. 25. 26.

Bentley, X. Z. O. O.

(R. in Apocal.) P.

Of the Epistles :

Wetstein, 15. 19. 20. 21. 22. 27.

Bentley, C. D. E. F. G. U.

Evangelistaria :

Wetstein, 5. 1. 7. 8. 9. 10. 11. 12. 13. 14. 2. 15. 16. 17.

Bentley, 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14.

Bentley's R. (Regis Galliæ, 1872) (2872 ?) has not been identified: his Q. is marked 'Bibl. Pub. Cant.,' but does not correspond with any now existing in that Library. By g. (+ in the Acts) he designates Cod. Coll. Christi Cant. F. 1. 13<sup>1</sup>. By O. in the Apocalypse he denotes "omnes MSS."

(B. 17. 34.) *Novum Testamentum Græcum*. Genevæ 1620.  
Apud Petrum de la Roniere.

This volume contains Collations made by J. Walker. The following is a brief summary of them with the dates assigned to the MSS. by the Collator.

- A. Parchment, 4to. containing the New Testament, except the Apocalypse. In the Dominican Library, Brussels. Used by Erasmus in his 2nd edition, 600 years old.
- C. Parchment, 4to. (Abp. Wake's), Ch. Ch. Oxon. No. 4. contains the Gospels richly ornamented, 700 years old.
- I. Parchment, small 4to. (Abp. Wake's), Ch. Ch. Oxon. No. 1. From the Library of the Monastery Παντοκράτορος, on Mount Athos, contains the Gospels, and is 800 years old.

<sup>1</sup> This MS. has since been collated by the Rev. F. H. Scrivener, and published in his valuable Appendix to *Codex Augiensis*, Cambridge, 1859.

- D. Parchment, small folio (Abp. Wake's), Ch. Ch. Ox. No. 3. From the same Library as that last mentioned. Contains the Gospels, ornamented; is 700 years old, and resembles C.
  - B. Parchment, small folio (Abp. Wake's), Ch. Ch. Ox. No. 2. From the same Library as D and I. Contains the Gospels, and is 700 years old.
  - E. Parchment, folio (Abp. Wake's), An 'Evangelistarium,' 600 years old.
  - H. Parchment, 4to. (Abp. Wake's), An 'Evangelistarium,' 700 years old.
  - L. Parchment, 4to. (Abp. Wake's), No. 1. Contains Acts and Epistles, and is 700 years old. Agrees with K. of Wetstein, (37).
  - M. Parchment, 4to. (Abp. Wake's), No. 8. Contains Acts and Epistles (much mutilated); more than 700 years old.
  - N. Parchment, 4to. (Abp. Wake's). A Lectionary, containing Acts and Epistles, entire.
  - O. Parchment, 4to. (Cottonian Library) (*Vespasian* B. 18). A Lectionary, 700 or 800 years old, containing Acts and Epistles.
  - P. Paper MS. 4to. Royal Library, London. In very bad condition. Contains Acts and Epistles. More than 400 years old.
  - Q. Parchment. Lectionary, containing Acts and Epistles, belonged to Clagget, Bp. of S. David's. Is at least 700 years old.
- (B. 17. 44, 45.) *Novum Testamentum Græcum* (*G. D. T. M. D.*) Amstelædami Apud J. Wetstenium et G. Smith, 1735.

These two volumes belonged to J. Walker, and contain Collations of the undermentioned MSS. belonging to the Library of Archbp. Wake.

- A. Parchment, in small folio, containing the Four Gospels, about 500 years old.

- B. Parchment, in small 4to. containing the Four Gospels between 500 and 600 years old.
- C. Parchment, in 4to. containing the Four Gospels, about 500 years old.
- D. Parchment in folio. An Evangelistarium, written A.D. 1068.
- E. Evangelistarium, imperfect, about 600 years old.
- F. Evangelistarium, about 500 years old.
- G. MS. of the Four Gospels, about 400 years old.
- H. Parchment, containing the Four Gospels, ornamented, about 400 years old.
- I. Paper MS. containing the Four Gospels, but by different hands.

### III. *Miscellaneous Collations of MSS. of the New Testament.*

#### (B. 17. 12.)

Novum Testamentum Græcum, opera et studio Gregorii, Coll. SS. Trin. Cant. olim socio. (Folio. Oxon. 170 $\frac{2}{3}$ .) E theatro Sheldoniano. Collated by Bentley with

- (1) (Tischendorf 40). M. Codex in Bibliothecâ Vaticanâ continens Acta Ap<sup>m</sup>., Epistolas Catholicas Septem, et Pauli Epistolas, cum Euthalii Episcopi Σουλκης Præfationibus et Sectionibus (hic opus hoc confecit anno X<sup>vo</sup>. 458).

Hæc quoque scribit Euthalius:

ἀντεβλήθη δὲ τῶν Πράξεων καὶ καθολικῶν ἐπιστολῶν τὸ βιβλίον πρὸς τὰ ἀκριβῆ ἀντίγραφα τῆς ἐν Καισαρείᾳ βιβλιοθήκης Εὐσεβίου τοῦ Παμφίλου.

Varias ejus Exemplaris lectiones recensuit Laurentius Alexander Zaccagnius et edidit Romæ 1698.

Porro Præfationis pag. 87, notat exemplar istud ante sexcentos annos scriptum esse (ex vetustissimo Euthalii exemplari nunc deperdito), et αἰ pro ε, &c. ἐμμέσῳ, σύνσωμα scriptum esse.



- (2) (Tischendorf 71). H. Codex in 8vo. Pergameno 500 fere annorum emptus e Bibliothecâ Archiepiscopi Ephesini, nunc in Bibliothecâ Archiepiscopi Cantuariensis Lambethanâ.
- (3) (Tischendorf G)<sup>1</sup>. A. Quatuor Evangelia Græce, 4to. 900 annorum literis capitalibus cum accentibus cujus codicis variæ lectiones Hamburgo a celeberrimo viro D<sup>no</sup> Wolfio ad R. B. missæ.
- (4) (Tischendorf H). B. Quatuor Evangelia Græce literis capitalibus cum accentibus. 4to. 800 [annorum] ab eodem Wolfio.

The above descriptions are in Bentley's handwriting: the following are added in another hand:

- S. Cod. Evangeliorum in Bibl. Norfolkianâ (quæ nunc est Reg. Societatis, Londini) 8vo. 600 annorum.
- s. Evangelistarium ejusdem Bibliothecæ et ætatis. 8vo.
- C. Evangelistarium Coll. Sionensis, Londini. 4to. 800 annorum.
- G. Evangelistarium integrum 800 annorum. 4to. Codex Rogeri Gale, Equitis.

(B. 17. 42, 43.) Novum Testamentum Græcum. G. D. T. M. D. Amstelædami. Ex officinâ Wetstenianâ, 1711.

This volume belonged to J. Walker, and contains collations of a large and miscellaneous assortment of MSS., with a full description of the contents of most of them. The following is a brief summary.

- A. Parchment. Royal Library, Paris. No. 2243<sup>2</sup>, written in uncial letters with accents. Presented by Abbot of Ligne. Contains the Four Gospels. Is of the 9th century.

<sup>1</sup> The two MSS. (G. and H. Seidelii) were collated for Bentley by Wolf, who sent to him, with the collation, a *piece* of each MS. as a specimen. These fragments still exist in Trinity College Library (B. 17. 10.).



- B. Parchment, 4to. Colbert 5149, written in uncials with accents: brought from Cyprus in 1673. It contains the Four Gospels.
- C. Parchment, of Dr Mead's Library, brought from the Monastery of Παντοκράτωρ on Mt. Athos in 1727. It contains the Four Gospels ornamented, and is at least 700 years old.
- D. Parchment, (Wake 7), written A.D. 1031, containing the Four Gospels.
- E. Parchment, (Wake 2), about 600 years old, containing the Four Gospels.
- H. Parchment, (Wake 3), about 500 years old, contains the Four Gospels in very small character.
- I. Parchment, (Wake 4), between 500 and 600 years old. An Evangelistarium.
- K. Parchment, an uncial fragment of S. Matthew, contained in the preceding MS. (Wake 4). About 900 years old.
- L. Parchment, (Wake 5), about 600 years old. An Evangelistarium.
- M. Parchment, (Wake 16), about 700 years old. An Evangelistarium.
- N. Parchment, (Wake), more than 700 years old, containing the Four Gospels ornamented.
- O. Parchment, (Wake), about 600 years old, containing the Four Gospels.
- U. Parchment, of Univ. Library, Cambridge, (No. 496), (now Ff. i. 30), containing the Pauline Epistles with commentary of Photius.

<i>a</i>	MS.	Cod.	Bibl.	Reg.	2861
<i>b</i>	„	„	„	„	2865 <sup>2</sup>
<i>c</i>	„	„	„	„	2866
<i>d</i>	„	„	Coislin.		19
<i>e</i>	„	„	Coislin.		195

- The two next following contain the Apocalypse only.
- H. Coislin. 229, of the 11th or 12th century, contains Apoc. c. xvi, v. 20, to end.
  - M. Coislin. 256, of the 12th century, contains the Apocalypse.
  - R. Coislin. 224, of the 10th century, or the beginning of the 11th, contains Acts, Epistles, and Apocalypse.
  - Q. Coislin. 18, of the 11th century, contains besides part of the Old Testament, Acts, Epistles, and Apocalypse, (*partially* collated).
  - S. Coislin. 196, contains the Epistles. The Catholic collated, the Pauline partially.
  - H. Coislin. 28, written A.D. 1056, contains S. Paul's Epistles with commentary.
  - M. Coislin. 204, contains a commentary on some of S. Paul's Epistles.
  - T. Coislin. 217, contains S. Paul's Epistles with commentary.
  - x.* Coislin. 30, contains S. Paul's Epistles with commentary.
  - y.* Coislin. 95, contains S. Paul's Epistles with commentary.
  - r.* MS. Uncial Codex of Library of S. Germain des Prez, No. 31, contains S. Paul's Epistles in Greek and Latin.

<i>a</i>	Bibl.	Reg.	Par.	2245
<i>b</i>	"	"	"	2245 <sup>2</sup>
<i>c</i>	"	"	"	2246
<i>d</i>	"	"	"	2247
<i>e</i>	"	"	"	2248
<i>f</i>	"	"	"	2248 <sup>2</sup>
<i>g</i>	"	"	"	2864
<i>h</i>	"	"	"	2870
<i>k</i>	"	"	"	2871
<i>l</i>	"	"	"	3427
<i>m</i>	"	"	"	3425
<i>n</i>	"	"	"	1885
<i>p</i>	"	"	"	2469

1. Colbert. 2844, of the 9th century.
2. Colbert. 6123. Paper MS. about 400 years old.
3. Colbert. 6504.
4. Colbert. 3780.
5. Colbert. 871. Paper MS. about 400 years old.
6. Colbert. 5259, of the 10th or 11th century.
7. Colbert. 4785. Paper MS. 400 or 500 years old.
8. Colbert. 3002, of the 10th century.
9. Wake. Parchment folio, 700 years old, contains *Lec-  
tionary and New Testament.*

W. Wake. Parchment, small 4to. Given to the Arch-  
bishop by the Patriarch of Jerusalem, contains the  
Acts and Epistles with Scholia, and is 700 years old.

Z. A Parchment of Dr Mead's, from the Monastery of  
Κώνστανς, contains *συναξάριον*, and Acts and Epistles,  
and is 700 years old.

A. Parchment Codex belonging to Emmanuel Coll. Cam-  
bridge, the gift of Mr Wright, contains the Epistles,  
and is more than 600 years old.

I. Parchment Codex belonging to Christ's Coll. Cambridge,  
the gift of Mr Taylor, contains the Acts and Epistles,  
and is about 700 years old.

O. Codex, *Luke* of the University Library Cambridge, (now  
Dd. xi. 90), contains the Acts and Epistles, and is  
about 600 years old.

(B. 17. 5.) *Novum Testamentum Græcum cum versione  
Vulgata.* Folio apud Sonnum, Lutetiae, 1628.

This volume is devoted *chiefly* to collations of the Latin  
Text.

The description of the four following MSS. is in Bentley's  
hand.

M. Codex (quatuor *Evang.*) literis aureis capitalibus ex  
Bibl. Harl. Londini. Folio. 1000 annorum.

- H. Codex (quatuor Evang.) literis minutioribus ex Monasterio S. Hilarii, ex Bibl. Harl. Londini. 4to. 1000 annorum.
- ξ. Codex Evangeliorum, literis Saxonice majoribus. 4to. ex Bibliotheca Lichfeldii, olim ex Monasterio S. Caddi. 1000 annorum. Continet Matth. Marc. Deficit in Luc. c. iii. 9.
- θ. Codex Græcus Evangeliorum in Membranis. 4to. 600 annorum. Ex Bibl. Harl. Non habet ἰῶτα subscriptum.

Then follows in the writing of J. Walker an account of 34 more MSS. of which 25 are Latin and 9 Greek.

- a. MS. Cod. Bibl. S. Germani a Pratis. 4to. Scriptum aureis literis uncialibus, in membranis purpureis, mille annorum. Continet maximam partem evangeliorum Matthæi et Marci.
- γ. MS. Cod. Bibl. S. Germ. a Pratis. Num. 23. 900 annorum. Scriptum cum æ frequenter, sæpius autem e cum cauda in medio verborum, litera crassiore. Continet Actus et Epp. Cath. et Apocalypsin. Prolog. Hieronymi præfigitur Ep. Jacobi, et tamen decantatus ille versiculus in Epist. Johan. c. v. in textu codicis omissus est, alia manu et atramento additus in margine.
- δ. MS. Cod. Membr. in Bibl. Reg. Paris. Num. 2245. 4to. vel folio parvo, literis uncialibus Græco-Latinum, continet S. Pauli Epistolas, excepta ad Titum, quæ excisa est.
- ε. MS. Cod. Membr. in Bibl. Reg. Paris. folio maximo, Num. 3562. Continet præter Vet. Test. 4 Evang. Actus ad c. xxviii. v. 2. *Paulus*,—post quod verbum excisa sunt 14 folia integra. Sequuntur omnes ejus Epistolæ, excepta ad Rom., præfatio et capitula in Apocalypsin, quæ deficit. Codex scriptus circa A. D. 876. tempore Caroli Calvi in cujus laudem in initio

libri scripti sunt plures versus literis aureis in membranis purpureis. Scriptus est cum *ae*, &c., nonnunquam *e* caudata.

- η. MS. Cod. Membr. in Folio maximo in Bibl. Reg. Paris. Num. 3561. Continet præter V. T. 4 Evang. Actus Epp. Cath. Epp. Paulinas cum Laodicensi, Apocalypsin. Scriptus est litera crassiore, fere semper cum *ae*, habetque circ. 900 annos.
- θ. MS. Cod. Membr. in Bibl. Reg. Paris. 2 vol. Num. 3563, 3564. in folio maximo. Continet 4 Evang. Act. Cath. Epp. (mutilas), Paulinas, et Apocalypsin. Scriptus est litera crassiore cum *æ* &c., sæpe *e* cum caudâ. Codex habet 800 annos.
- κ. MS. Cod. Membr. in Bibl. Reg. Paris. W. 3564<sup>2</sup>. in folio maximo, continet Biblia, sed mutila. Evang. sed mutila. Act. Epp. Cath. Paulinas, sed mutilas. Scriptus litera crassiore cum *ae* et *e* caudata. Habet inter 700 et 800 annos. Tantus est inter Cod. η. et Cod. κ. consensus, ut existimem utrumque ex eodem exemplari descriptum. Sed Cod. η. melior est.
- λ. MS. Cod. Membr. in Bibl. Reg. Paris. Num. 3572. in folio maximo. Continet N. T. addita Ep. ad Laodicenses. Scriptus litera crassiore, fere semper cum *ae*, et habet circ. 900 annos. Cod. interpolatus est a manu secunda. Primæ scripturæ tantum rationem habui; secunda est ad θ.
- μ. MS. Membr. Cod. Bibl. S. Germ. a Pratis, Num. 15. in folio *lato*, continet N. T. omne (excepta Ep. ad Ephesios), et tria folia Pastoris. Scriptus est cum *ae*. Constat duabus columnis.
- ν. MS. Cod. Membr. Bibl. S. Germ. a Pratis, Num. 1. 2. Vol. II. Continet N. T. Scriptus anno Dom. 809. Specimen exhibet Mabillon, *Diplomat.* p. 363.
- ο. MS. Cod. Membr. Bibl. Reg. Paris. in fol. medio. Num. 3706; continet 4 Evang. (sed Johann. mutilum)

Scriptus est litera crassiore cum *ae* sæpissime, *e* cum cauda frequentius et nonnumquam *e* simplici. Rarissimæ sunt abbreviationes. Habet ad minimum 900 annos.

- o. MS. Cod. Membr. Bibl. S. Germ. a Pratis, Num. 4. in fol. grandi. Continet Partem V. T. N. T. (exceptis 2 ad Tim. ad Tit.; ad Philem. ad Hebr.) Contuli N. T. exceptis Evangeliiis. Habet inter 800 et 900 annos.
- π. MS. Cod. Membr. in Bibl. Reg. Paris. Num. 3706<sup>2</sup>. 3706<sup>3</sup>. 2 vol. 4to. Continet Evangelia (sed mutila). Scriptus litera unciali cum *ae*, &c. Codex est mille annorum. Fuit olim ex libris Bigotianis Num. 5.
- ρ. MS. Cod. 4 Evang. literis aureis descriptus, Eccles. S. Martini Turonensis annorum circ. 1000.
- σ. MS. Cod. 4 Evang. Ecclesiæ S. Martini Turonensis, Num. 174. 900 annorum.
- τ. MS. Cod. 4 Evang. Majoris Monasterii prope Turones. (Lucæ mutilum). Habet supra 600 annos.
- υ. MS. Cod. Paulinarum Epp., Num. 116. Ecclesiæ S. Martini Turonensis circiter 700 annorum.
- φ. MS. Cod. Membr. Bibl. S. Germ. a Pratis. Num. 18. Continet 4 Evang. litera minuta et rotunda. Habet circ. 900 annos. Deest initium Lucæ.
- χ. Cod. Evangel. ejusdem ætatis qua Lichfieldiensis, et forte eadem manu scriptus. *Archiv. D.* 14. *Bodl.* Lucæ mutilus est.
- χ. Cod. Act. App. *Seld.* 30. *Bodl.* literis majusculis, Capp. xiv. xv. mutila. Habet plus quam mille annos.
- χ. Cod. Paulin. Epp. *Bodl. Laud. E.* 67. literis Saxonis, 900 annorum.
- γ. Cod. Evang. Coll. Div. Johann. Oxon. minutissimis literis emendate scriptus. 800 annorum aut supra.
- χ. GRÆCA. Evang. (*Bodl. Marsh.* 24.) Carta et Pergameno 600 annorum.
- ψ. 4 Evang. literis Capitalibus. Bibl. *Bodl.* (1200 annorum).

- C. Cod. Evangeliorum, lit. Hibernicis, 800 annorum, ex Coll. C. C. Oxon. Mire concordat hic codex cum codicibus evangeliorum ξ. et χ. in lectionibus singularibus.
- χ. Græc. Cod. Evang. *Baroc.* 3. *Bodl.* 600 annorum.
- a. Evangelistarium literis magnis. 700 annorum. *Baroc.* 202. *Bodl.* (Millii *Bodl.* 3).
- γ. N. T. (excepta Apocalypsi). *Bodl. Laud. C.* 63. Millii *Laud.* 2. 500 annorum.
- κ. Quatuor Evang. Græca. (*Bodl. Seld. Plut. Sup.* 29). (A. D. 1338). Millii *Seld.* 2.
- κ. Apocalypsis Græce.
- δ. Quatuor Evang. nuper in Monasterio *Pantocratoris*, in Monte Atho, nunc meus, annorum 700.
- ε. Quatuor Evang. *Bibl. Mori.* nunc *Cantab.* A. D. 1297.
- ο. Cod. N. T. (excepta Apoc.) in eadem Bibliotheca, annorum circ. 600.
- τ. Cod. N. T. (excepta Apoc.) nuper in Monasterio *Pantocratoris*, in Monte Atho, nunc meus, scriptus in Monte Sina A.D. 1316. Habet argumenta inedita Cosmæ Indicopleustæ ad quatuor Evangelia: argumenta incerti ad Actus: argumenta Œcumenii ad Epp. omnes.

(B. 17. 14.) Sancti Eusebii Hieronymi Divina Bibliotheca (Benedictin. Ed.) Parisiis. Apud Joannem Anisson. 1693.

The portion of this volume which contains the New Testament was used by Bentley as a Thesaurus of Collations of Latin MSS.

For the following careful account and summary of them, as well as for other assistance most kindly and promptly rendered, the Editor is indebted to his friend, the Rev. Fenton J. Anthony Hort, Vicar of S. Ippolyts, Herts., late Fellow of Trinity College, Cambridge.



P. 1439. *Ante Evangelia.*

- D. Codex quatuor Evang. ex Biblioth. Cotton. in quod jurabant reges Saxonici cum coronarentur.
- W. Codex quatuor Evang. 700 annorum 4to. Scriptura Hibernica, Biblioth. Harleianæ; sed furto subreptus ex Biblioth. Regis Galliarum.
- ξ. Codex Evang. plus mille annorum, sed imperfectus: ex ecclesia Dunelmensi. Folio.
- φ. Cod. Matthæi et Marci ex Bibl. Cotton. plus mille annorum. 4to.
- P. MS. Regium quatuor Evang. folio amplo quadrato, purpuratis sæpe membranis, plus mille annorum, in Bibliotheca R. Angliæ.
- MS. R. notat MS. Regium in Bibliotheca Regia Westmonasterii, in folio grandi; plus 800 annorum, tota Biblia continens.
- T. notat MS. in Coll. Trinitatis Cantabrigiæ, 4to. magno, continens quatuor Evangelia, 800 annorum.
- S. notat MS. in Coll. Trin. 4to. literis Saxonice, plus 800 annorum, continens Pauli Epistolas.
- B. Codex Collegii Sti. Benedicti 4to. Quatuor Evangeliorum, litteris capitalibus. Annorum mille. Cod. hic semper scribit *sequutus, loquutus* &c. *Moses* sine y.
- C. folia quædam Lucæ et Johannis, Coll. S. Benedicti, mille annorum.
- K. Codex Evang. plus mille annorum, literis capitalibus, ex Bibliotheca Dunelmensi, folio.
- Z. Codex Evang. Bibliothecæ Harleianæ plus mille annorum literis capitalibus sine distinctione verborum: volum. 8vo. furto subreptum e Bibliotheca Regis Galliarum ab Aymoin.
- G. Cod. quatuor Evangeliorum in Bibl. Cottoniana, Æthelstani Regis donum, fere mille annorum.
- X. Liber Lucæ et Johannis 4to. litera Saxonica, mille annorum, in Bibliotheca Publica Cantab.

- O. Athelstani Codicem quatuor Evang. in 4to. mille fere annorum ex Bibliotheca Regia.
- H. notat MS. Regium in 4to. quatuor Evangeliorum mille annorum, in Bibl. Regis Angliæ.
- A. notat MS. Regium in 4to. quatuor Evangeliorum, 900 annorum. Ibidem. Est ab eodem cum T. et per omnia consentit fere. Erat Regis Cnuti.
- M. notat textum Evangelii Johannis, ante Augustini commentarium MSum 700 annorum.
- F. Codex Richardi Mead Med. Doct. quatuor Evangeliorum ex monasterio Beneventi, literis capitalibus sine distinctione verborum, annorum mille vel amplius.
- Y. Codex Cottonianus (ex Biblioth. Dunelmensi) folio, mille fere annorum, cum versione interlineari Saxonica. Pulcherrime scriptus. Continet quatuor Evangelia.

P. 1558. *Ante Actus Apostolorum.*

- O. MS. continens Actus Apostolorum, 500 annorum cum glossis, quarum omnibus fere, quas hic excerpsi, litera B. prefixa est; quæ Bedam, ut opinor, notat.
- ψ. Codex Bibliorum Eccl. Dunelmensis, folio, 600 annorum.
- ξ. Codex Ecclesiæ Lincolnensis, folio, 800 annorum.

P. 1591. *Ante Ep. ad Romanos.*

- Cod. a. fragmentum aliquot foliorum, surreptum e Bibliotheca Regis Galliæ (Vide Epist. Catholicas), 800 annorum.
- Cod. B. Epistolarum Pauli 600 annorum in Bibl. Regia E. 1096. Ibidem habetur Apocalypsis.
- M. Cod. Bibliothecæ Harleianæ Epistolarum et Apocalypseos, annorum plus 900, e Bibliotheca Regis Galliarum surreptum.

P. 1643. *Ante Ep. I. ad Thess.*

- ω. Biblia Coll. Trin. folio ingenti, 500 annorum.

P. 1675. *Ante Epp. Catholicas.*

- a. Fragmentum Epistolarum Catholicarum, 800 annorum, folio, excisum ex codice Bibliorum in Bibliotheca Regis Galliae per Aymoin.
- γ. Aliud Fragmentum, folio, 600 annorum.
- ξ. Codex Lincolniensis, 600 annorum.
- D. Epistola S. Jacobi collata cum Expositione Venerabilis Bedae Msta. 600 annorum in Bibliotheca Regia West.

P. 1679. *Ante Ep. I. S. Petri.*

- γ. Fragmentum septem foliorum (in folio) surreptum et abscisum ex codice 600 annorum in Bibliotheca Regis Galliae, per Aymoin, nunc in Bibliotheca Harleiana.

P. 1685. *Ad II. Pet. ii. 16.*

- φ. Fragmentum duorum foliorum (in folio) furto subreptum ab Aymoin de Bibliotheca Regis Galliae. Excisum est de libro 800 annorum.

P. 1694. *Ante Apocalypsin.*

- ξ. Codex Ecclesiae Lincolniensis, 800 annorum.
- H. Codex Regiae Biblioth. 600 annorum, *Lit. E. n. 1106.*
- B. Codex Regiae Bibliothecae 600 annorum, *Lit. E. n. 1096.*

*Evangelia.*

	SÆC.		SÆC.
A. Regius, olim Cnuti .....	IX	P. Reg. purp. ....	(VIII)
A. C. C. C. Cantab. [OCLXXXVI] .....	VIII	R. Reg. ....	(X)
C. C. C. C. Cantab. [OXCXVII] .....	VIII	T. Trin. Cantab. ....	XI
(fragm. Lc. et Jo.) .....	VIII	W. Harl. olim Paris .....	X
D. Cott. Regum Sax. ....		X. Acad. Cant. (Lc. et Jo.) ...	VIII
E. Cott. olim Athelst. ....	VIII	Y. Coll. Dunelm. [ <i>Nero. D. IV.</i> ] .....	VIII
F. Mead. olim Beneventi .....	(VIII)	Z. Harl. [1775] olim Paris. ....	(VIII)
H. Regius. ....	VIII	ξ. Dunelm. ....	(VIII)
K. Dunelm. ....	(VIII)	φ. Cott. (Mt. et Mc.) ....	(VIII)
M. (Jo. prefixus Aug.) .....	XI	[ψ. Dunelm. ....	XII]
O. Reg. olim Athelst. ....	VIII	[ω. Trin. Cant. ....	XIII]

*Act. Apost.*

	SÆC.		SÆC.
O. ....	XII	[ψ. Dunelmensis .....	XII]
R. Regius.....	X	[ω. Trin. Cant. ....	XIII]
ξ. Lincolniensis .....	X		

*Epp. S. Pauli.*

B. Reg. E. 1096 .....	XII	α. Fragm. olim Paris .....	X
M. Harl. [1772] ol. Paris. ....	(IX)	[ψ. Dunelmensis .....	XII]
R. Reg.....	X	[ω. Trin. Cant. ....	XIII]
S. Trin. Cant. [B. 10. 5].....	(X)		

*Epp. Catholicæ.*

D. Bedæ MS. Reg.....	XII	ξ. Lincolniensis .....	X
M. Harl. [1772] ol. Paris .....	(IX)	φ. Fragm. ol. Paris.....	
R. Reg.....	X	[ψ. Dunelmensis .....	XII]
α. Fragm. ol. Paris.....	X	[ω. Trin. Cant. ....	XIII]
γ. Fragm. Harl. ol. Paris .....	XII		

*Apocalypsis.*

B. Reg. E. 1096 .....	XII	ξ. Lincolniensis .....	X
H. Regius E. 1106 .....	XII	[ψ. Dunelmensis .....	XII]
M. Harl. [1772] ol. Paris .....	(IX)	[ω. Trin. Cant. ....	XIII]
R. Regius.....	X		

Of these MSS. ψ. and ω. are seldom cited. Some MSS. are undoubtedly older than Bentley supposed; but his estimates of date are obviously rough. B. and C., preserved in the Parker Library of Corpus Christi College, Cambridge, have been described and partially collated by Mr J. Goodwin in the Transactions of the Cambridge Antiquarian Society for 1847. B., supposed by some to have been brought to England by St Augustine of Canterbury, is a very pure copy of the Vulgate. C., which contains now only fragments of St Luke and St John, has occasional traces of an older version; according to Mr Goodwin the older parts are said to have once existed in the Cottonian Library (*Otho.* c. 5; perhaps φ. of Bentley), but to have probably perished in the fire of 1731. Y. is the 'Lindisfarne' MS., with an interlinear Northumbrian Gloss, of which St Matthew's Gospel was edited for the Surtees Society by Mr Stevenson in

1854. Z. has been described and partially collated by Griesbach (*Symb. Crit.* i. 307—326).

(B. 17. 6.) For an account of this volume, see above, pp. xx, xxi.

(B. 17. 13.) *Novum Testamentum Græcum*, studio et labore Joannis Millii, S.T.P. Oxonii. E theatro Sheldoniano, 1707, was used by Bentley chiefly for the reception of his citations from Origen, several specimens of which will be found in the following pages.

(B. 17. 20) is a small folio containing miscellaneous papers.

Besides the Rulotta Collation of the Vatican and the specimen Collation made by Bentley's nephew for the verification of Mico's work, there is little in it of any interest in relation to Greek Testament criticism. It contains, however, the originals of the correspondence with Dr Delany and Mr Doyle respecting the Dublin MS. containing 1 John v. 7, and a Collation of a Latin MS. of the New Testament with the following title: "Grand Manuscrit de St Aubin d'Angers de l'année 900 selon le P. Mabillon<sup>1</sup>." Also the original of T. Rud's letter to Bentley (Oct. 22, 1722), and the sheets containing the collation of the Dublin fragments of the Gospels marked K. in the margin of (B. 17. 14)<sup>2</sup>. There are also Collations of MSS. of the Septuagint and other curious remains, which prove Bentley to have been, in the literal sense of the words, "*Virum in volvendis lexicis satis diligentem*."

Perhaps Bentley's labours on Origen may also claim a place here. His Collations (which are in Trinity College Library) were made in the folio edition, Huetii (Parisiis 1679).

The Commentary on St Matthew bears this note in Bentley's writing:

<sup>1</sup> See Monk's *Life*, Vol. II. p. 287.

<sup>2</sup> Bentley's *Correspondence*, Vol. II. p. 592.

“Collatus ad Cod. MStum Holmiensem qui nunc est in Bibl. Coll. Trin. Cant.”

The Commentary on St John is also noted as follows:

“Collatus ad Cod. MStum Chartaceum ab Italo, ut videtur, scriptum in Bibl. Bodleiana, Oxonii, Num. Ea. 2. 6. 7. 8.”

The Editor's warmest thanks are due to the Master and Seniors of Trinity College for their kindness in lending the MSS. necessary for the execution of this work, and for the liberality with which they encouraged its publication. He desires also to acknowledge the many kind offices of his friend the Rev. J. Glover, M.A. Librarian of Trinity College.

STOTFOLD VICARAGE, NEAR BALDOCK,  
*Christmas, 1861.*

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NOTÆ  
IN TEXTUM NOVI TESTAMENTI  
TAM GRÆCUM, QUAM LATINUM.

### MONITUM.

QUIBUS notis præfixus est asteriscus, eæ non e schedis libri cui numerus est B. 17. 6, sed e marginibus aliorum Bentleii bibliorum, excerptæ sunt.

## NOTÆ IN EVANGELIUM S. MATTHÆI.

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I. 12. Hier. in *Danielem*, III. 1075. Duo sunt Joachin et Joachim, quod ignorans Porphyrius calumniam struit Ecclesiæ suam ostendens imperitiam dum Evangelistæ Matthæi arguere nititur falsitatem. Chrysostomus in Commentario MSto. Ἐν τῇ ἐσχάτῃ μερίδι δώδεκα θεῖς γενεὰς δεκατέσσαρας αὐτὰς εἶναι ἔφησεν, ὅτι τὸν χρόνον τῆς αἰχμαλωσίας εἰς γενεὰν ἔταξεν ἔτι δὲ καὶ αὐτὸν τὸν Χριστὸν πανταχόθεν ἀνάπτων ἡμῖν αὐτόν.

\*III. 4. ἀκρίδες. *Targum Jonathan ad Exod. x. 19.* Non relicta est locusta in universo termino Ægypti, adeo ut quas in vasis in cibum saliverant eas etiam ventus abstulerit.

Tavernier saith, 'they swarm all along the Persian gulf, and that in Ormus, at little shops, these locusts are sold fried in butter to those that love that sort of diet.'

P. Angelico in Lexico ait: Locustas aquâ coctas et sale conditas Arabibus in magno pretio esse.

Et Martianæus. Sinæ a locustarum cibo non abhorrent, elixasque non pauci in deliciis et pretio habent.

*Cibus S. Joh. Baptistæ ἀκρίδες* quas sunt qui exponunt esse ἀκρεμόνας δένδρων. Sic Seneca, *Ep. 110.* Tunc te admirabor si non contempseris etiam sordidum panem: si tibi persuaseris herbas, ubi necesse est, non pecori tantum sed homini nasci: si siveris cacumina arborum explementum

esse ventris, in quem sic pretiosa congerimus tanquam recepta servantem.

Eustath. *ad Dion.* 31. οἱ δὲ Νασαμῶνες—ἐσθίουσιν ἄττε-  
λάβους πρὸς ἥλιον ξηράναντες. εἶδος δὲ ἄκριδος ὁ ἄττέλαβος.

III. 14. Cod. D. Lat. vet. 'Ego abs te opus habeo baptizari.' Ergo legebat Gr. vet. ἐγὼ ὑπὸ σοῦ χρ. ἐχ-  
βαπτ.

IV. 22. 'relictis retibus.' Atqui omnes Græci et Eusebius, τὸ πλοῖον. Cod. D. (Lat.) 'relinquentes navem et patrem.' Ductum ex v. 20.

V. 4, 5. Transponendi versus 4 et 5. Sic Cod. D. Gr. et Lat. et Vulg. et Origenes, clare, et Hilarius in *Comm.* p. 621. Sed Tertull. *de Patientia*, c. 11, hoc ordine: Pauperes spiritu—lugentes—mites.

V. 19. Videtur legendum καὶ διδάξῃ οὕτως, μέγας, κλ. ut in commate priore. Sed omnes Gr. et Lat. οὗτος, hic.

V. 44. εὐλογεῖτε τοὺς καταρωμένους ὑμᾶς, benedicite maledicentibus vos. Cod. D. Gr. Lat. Sed omittit Origenes. Traducta ex Luca.

ὑμᾶς deest in Cod. D. qui habet ὑπὲρ τῶν et 'pro calumniantibus et persequentibus vos.'

Signum hoc τὸ ἐπηρεαζόντων et alia traducta esse ex Luca.

V. 47. Lucifer. p. 96, 'amicos vestros.' φίλους pro ἀδελφούς ut plerique Græci Codd.

VI. 1. δικαιοσύνην Codd. B. D. Hier. iv. 518: 'Cavete ne justitiam, hoc est, eleemosynam vestram fac...'

\*VI. 2. μὴ σαλπίζατε. Achill. Tatius, p. 507. αὕτη δὲ οὐχ ὑπὸ σάλπιγγι μόνον ἀλλὰ ὑπὸ κήρυκι μοιχεύεται.

VI. 9. De voce ἐπιούσιος, vid. Fabricium *de Apocryphis*, p. 367. Cyprian. 141, 'Cotidianum.'

\*VI. 11. δὸς ἡμῖν σήμερον... Hinc discimus a Deo petere non magnas opes, tantum ea quæ ad vitam vic-tumque necessaria sunt. Hdt. I. οὐ γάρ τοι ὁ μέγα

πλούσιος τοῦ ἐπ' ἡμέρην ἔχοντος ὀλβιώτερός ἐστιν. Multa hujus modi in excerptis Græc. Trag. et Com.

VII. 6. Cyprian. 79. Et conversi *elidant* vos. Cod. Reg. 4to et Corb. *allidant*. Nota ῥήξωσιν et ῥάξωσιν. Tertull. *ad Uxorem*, II. 5, 'et conversi vos quoque *evertant*.'

VII. 13. Hilar. 638. 'Quam lata et spatiosa via,' et sic plane Lucif. p. 97 et 338, omisso πύλη. Cyprian. 64. 'Quam lata et spatiosa est via' (MS. Reg. fol. 'Quid lata'), 'quam arta et angusta est via' (MS. Reg. 'Quid arta') utrobique omisso πύλη. Hier. *ad Ephes.* 358: 'lata et spatiosa via,' omisso πύλη. Hier. IV. 518: 'Quam arta via et angusta est.'

VII. 23. 'Et tunc jurabo quia non novi vos.' Etiam cum jurejurando eos non novit, &c. Hil. 1027. legebat ὁμόσω. Cyprian. 73: 'Et tunc dicam illis,' Edd. et MSS. et 114. Vet. Lib. Cypr. ascriptus, p. 25: 'et in nomine tuo virtutes magnas fecimus, respondendo eis *etiam cum jurejurando*, Quia numquam cognovi vos.'

VII. 24. ὁμοιωθήσεται. Cod. B. vid. Millium.

VIII. 30. Vulgatus legebat οὐ μακράν.

IX. 18. Ἄρχων τις?

X. 35. διχάσαι υἱόν. 'separare filium.' Cod. D. Gr. Lat. et Cod. H. et Hilar. 659. Recte υἱόν pro *ανον*.

Hieron. II. 618: hominem contra patrem suum. Sed III. 128, 351 (IV. 518): virum adversus proximum suum. (Vid. Luc. XII. 52.) III. 1551: virum adversus patrem suum. Lege υἱόν, et sic Michæas, c. 10\*, unde hoc petatum est. Euseb. *in Psalm.* p. 193. 34-5-6: διχάσαι *ανον*. *ανον* pro υἱόν, et omisso αὐτοῦ—αὐτῆς—αὐτῆς.

XI. 23. ἔμεινεν Codd. B. C., id est, σόδομα ut 'Ιεροσόλυμα. Quære an in Vulgato legendum 'mansisset'?

\*XIII. 7. Xen. *Æcon.*: ὕλη ἀπὸ τῶν ὑδάτων συνεζορμᾷ τῷ σίτῳ καὶ παρέχει αὐτῷ πνιγμόν.

\* [? c. VII. 6] Ed.

XIII. 23. *N. B.* ‘aliud.’ Sic Cod. D. Quodam c, quod autem lx, quod autem xxx. An leg. ‘alius’?

XIII. 24. σπείροντι, ‘seminanti,’ Cod. D., et Cod. P. ‘seminat.’ Sed vide Millium, et lege σπείραντι. Sic Cod. B.

XIII. 25. ἔσπειρεν, ‘superseminavit,’ Cod. D. Chrys. ἔσπειρε. Sed lege ἐπέσπειρεν. Vid. Millium.

XIII. 35. Hier. ii. App. 316. Dicitur in Matthæo. Hæc facta sunt ut impleretur quod scriptum est in Asaph propheta. Sic invenitur in omnibus veteribus codicibus. Sed homines ignorantes tulerunt illud et posuerunt Isaiam. Et hæc impegit Christianis Porphyrius.

XV. 33. πόθεν. οὖν. ἡμῖν. Unde ergo nobis Cod. D. eleganter. ‘Unde mihi lapidem? quorsum est opus, unde sagittas?’

XV. 39. Μαγαδαν Codd. D. B. Variatio orta ex similitudine literarum Δ. Α. d. l. ut βεελζεβουδ, βεελζεβουλ.

XVI. 9. *in. in.* desunt Codd. pluribus. An legendum ‘quinque panum quinque milium hominum.’ Error ex  $\overline{\omega}$  notatione.

XVI. 20. τότε ἐπετείμην τοῖς μαθηταῖς. Sic τινὰ τῶν ἀντιγράφων teste Origene. Et ita plane Cod. D. ‘Tunc comminatus est discipulis suis.’ In Cod. B. διεστείλατο manu recentiore post rasuram.

\* XVII. 11. Bene Syria . . . דנל מדם שלם ‘ut omnia compleat.’ Hesych. ἀποκατάστασις—τελείωσις.

\*XVII. 15. σεληνιάζεται, hoc est, ‘comitiali morbo laborat.’ Artemid. ii. 12: ὁ κυνοκέφαλος σημαίνει νόσον τὴν ἱερὰν καλουμένην, φασὶ δὲ καὶ τὴν νόσον ταύτην οἱ παλαῖοι ἀνακείσθαι τῇ σελήνῃ.

XVIII. 9. μονόφθαλμον, ‘luscum.’ Cant. Cod. ‘Uno oculo,’ omisso ‘cum.’ Cod. Z. ‘Cum unum oculum.’ Ergo lege ‘unoculum.’ Gloss. Gr. μονόφθαλμος, luscus, unioculus. Plautus, ‘Unocule, salve.’

XIX. 7. Omittit αὐτήν. Cod. D. Gr. Lat. et Origenes. Nam ad omnes pertinet, non αὐτήν.

XXI. 9, 15. Origenis Catena in Psalmos MSta post versus istos citatos, ζητήσεις δὲ inquit πότερον ταυτόν ἐστιν οἶκος Δαυὶδ καὶ υἱὸς Δαυὶδ, καὶ εἰ μὴ ταυτόν ἐστιν, ἡμάρτηται τὸ κατὰ Ματθαῖον γραφικῶς, ὅφειλον ἔχειν ἥτοι δις τῷ οἴκῳ Δαυὶδ ἥτοι τῷ υἱῷ Δαυίδ.

Ergo in uno ex versibus erat οἶκος, in altero υἱῷ.

XXI. 44. Omitt. Cod. D. et videtur ex Luca trajectum iisdem verbis. Nam Origenes hic πᾶς pro καί.

XXIII. 14. Totus versus deest in Codd. B. D. Gr. Lat. in MSS. Vulg. omnibus et editione Martianæi. Miror unde hic habuerit. Habetur apud Steph. et Lovan. Deest Origen. Vide Millium. Exstat in editione Argentor. Habetur apud Hilar. in *Matth.* p. 725, et in Codice H. Harlei. et numerus Canonis cccxxxiii. solus hic apponitur non sequenti ut in Codd. aliis.

In 3 Codd. Walkeri v. 14 preponitur τῷ 13.

XXV. 1. Νύμφην, 'sponsam.' Noctu ad sponsi domum accersebant. Aristoph. *Nubes*, p. 114 [v. 1128].

Et vide Catullum in *Carm. Nupt.* LXIII.:

'Sponsus accersebat sponsam domum suam.'

Ter. *Adelph.* iv. 5: 'Abi domum ac deos comprecare uxorem ut accersas.' Et v. 7: 'Sed cur non domum uxorem accersis.' Et mox: 'Tu illas abi et traduce.' Servius *ad Verg. Eclog.* viii.: 'Mopse novas incide faces, tibi ducitur uxor.' Varro in *Aitiis* dicit 'sponsas faces præire quod antea non nisi nocte ducebantur ab sponsis.'

XXV. 14. Quidam Gr. et Lat. Codd. sic distinguunt,

ἀπεδήμησεν. εὐθέως δὲ πορευθεὶς  
est. Statim autem abiit.

XXV. 21. Cod. A. εὐ... Fuit, credo, εὐγε. Et sic v. 23.

XXV. 25. Chrys. iii. 157: ἔχεις τὸ σὸν σῶον. N.B.



XXV. 41. Cyprian. 51, 59: 'quem paravit pater meus diabolo et ang.' Et sic Irenæus, 263, ubi vid. Grabium. Et sic Cod. D.: ὃ ἡτοίμασεν ὁ πατήρ μου. Et sic 2 Codd. Martianæi.

XXV. 46. Cyprian. 51: 'et ibunt in combustionem æternam; justi—' (MS. Reg. om. 'æternam'). καῦσιν pro κόλασιν. Et sic 59: sed ibi MS. Reg. in 4to, 'in ignem æternam,' p. 207, 'combustionem æternam' Edd. et MSS.

XXVI. 53. Vulg. legebatur παραστήσει μοι ἄρτι. Vid. Millium.

\*XXVI. 67. ῥαπίζειν nunc pugno ferire significat, Achill. Tat. ῥαπίζειν κατὰ κόρρης, nunc baculo Arist. Meteor. II. ῥαπιζόμενος ὁ ἀήρ παντοδαπούς ἀφίησι ψόφους, et post ῥαπιζόμενον τοῦ ὑγροῦ quod prius dixerat ὅταν τὴν θάλατταν τις ῥάβδῳ τύπτῃ [II. 9 fin.]. Esdr. III. 4. ἐρράπιζε τὸν βασιλέα τῇ ἀριστερᾷ. Vulgat. 'palma cædebat.' Matt. xxvi. 68. 'palmas in faciem ejus dederunt.'

XXVII. 2. An legendum in Vulgato 'abduxerunt'?

XXVII. 9. Ιηρεμιου Codd. A. C. Euseb. ut ed. Euseb. ibid.: 'Jeremias pro Zacharias fraudene Judæorum an negligentia librariorum.' Vide ipsum Dem. p. 481. Vide et Hieronym. II. App. 317, et IV. 251.

XXVII. 35. ἵνα—κλήρον. Omitt. A.B.D., &c. Omitti potuit ob κλήρον—κλήρον. Habet Euseb. et Pseudath. 80.

## NOTÆ IN EVANGELIUM S. MARCI.

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I. 40. Leg. 'dicit.'

II. 4. Cod. D. προσεγγίσαι, 'accedere.' Vulg. legebat προσένεγκαι ut codd. quidam. Cod. B.

Vulg. 'patefacientes,' legebat ἐξανύζαντες. Glossar. ἐξανοίγω, patefacio, et patescit, ἐξανοίγεται.

II. 26. Hier. iv. 253: 'non licebat vesci.'

Idem in Samuele non Abiathar sed Abimelech, i. 21.

III. 17. Hier. iii. 1076: "'Filii tonitruī' quod non ut plerique putant 'boanerges,' sed emendatius legitur 'bene-reem'."

IV. 18. καὶ ἄλλοι, 'et alii sunt.' Codd. B. D. Recte: nam οὗτοί εἰσιν bis repetitur invenuste, unde A posterius ejicit cum aliis multis.

IV. 21. Lege μήτι ἔρχεται ὁ λύχνος;

IV. 28. Cod. B. πλήρες σίτος. An ut πλοῦτος, ζῆλος, &c.?

\*V. 13. Forte leg. αὐτοῖς. Εὐθέως δὲ ἐξελθ. vel ἐπέ-τρεψεν αὐτοῖς ὁ Ἰς. καὶ εὐθέως.

V. 23. An legendum 'deprecatur'?

V. 42. Hier. iv. 251. Tibi dico cum in Hebræo tantum 'Puella surge.'

VI. 23. Cod. D. καὶ τὸν ἡμισυν. 'licet dimidium.' Lege καίτοι.

VI. 28. ὁ δὲ ἀπελθὼν ἀπεκεφάλισεν. 'Et cum abisset decollavit eum in carcere.' Sic Cod. D. Sed B. C. καὶ ἀπελθὼν.

An Vulgatus dedit 'et abiens decollavit'? Illud additamentum 'in disco' (ut sæpe fit) extrusit alterum.

VI. 35. Recepta lectio traducta est ex Matthæo xiv. 15, ipsis verbis: 'Desertus est locus et hora jam præterit.' ὥρα ἤδη παρήλθεν. Mendum vetustissimum. Cod. D. Gr. ut edit. et Lat. 'Quia desertus est locus, et hora multa.'

VI. 36. ἀγοράσωσιν ἑαυτοῖς τι φαγεῖν. Καὶ ἀποκριθεῖς. 'Emant sibi quod manducant.' Et sic in Vulg. 'cibos quos,' interpolatum pro quod. Quidam enim codd. Millii et Cod. B. ἀγοράσωσιν αὐτοῖς τί φάγωσιν. Sic VIII. 2: καὶ οὐκ ἔχουσι τί φάγωσιν.

VI. 37. δην. διακ. egregie Cod. A.

ἀγοράσωμεν—δώσωμεν, 'emamus—danimus.' Cod. D. Sed MSS. quidam Vulg. 'ememus.' Imo recte Cod. A. δώσωμεν et B.

VI. 44. Cod. D. delet τοὺς ἄρτους. Vid. c. VIII. 9, et VI. 52.

VI. 52. συνῆκαν, 'intellexerant.' Cod. D. et plures MSS. Vid. c. VIII. 9.

VI. 56. An corrigendum 'tangebant eam,' sc. 'fimbriam'?

VII. 2. ἐμέμψαντο. Delent B. Wolfii et Codd. A. B. et plures apud Millium. Et Cod. D. non ἐμέμψατο sed κατέγνωσαν. Delendum videtur, ut sit Hyperbaton.

VIII. 1. Cod. D. πάλιν πολλοῦ 'iterum cum multa turba esset.' Cod. B. πάλιν πολλοῦ. Cur hic πάμπολλος ὄχλος cum fuerit ad quatuor millia tantum? Et capite sexto πολὺς ὄχλος quinque millia fuerint. Ex ΠΑΛΙΝ factum ΠΑΜ.

VIII. 9. τὸ περίσσευμα τῶν κλασμάτων, 'quod superaverat fragmentorum.' Cod. D. Recte. Numquam pluraliter habetur.

VIII. 22. αὐτῷ, Cod. D. 'impositis manibus illi.' αὐτῷ, Cod. B. Ergo mutavit Hieronymus, et recte. Nam illi esset in corpus totum, caput: sed illius (Christi) est in oculos cæci. At v. 25, πάλιν iterum imponit manum super oculos ejus. Ergo jam super oculos. Ergο αὐτοῦ, ut Cod. A.

VIII. 25. ἀναβλέψαι τηλανγῶς ἅπαντα, Cod. C. N.B. ἀναβλέψαι semper intransitivum est. Ergo vel διαβλέψαι, vel ἐμβλέψαι, vel βλέψαι.

VIII. 35. Cod. D. 'salvam faciet eam' (et delet οὗτος, ut Cod. A). Recte, σώσει, 'salvam faciet,' αὐτήν, 'eam.' Sed nostri tamen omnes 'eam faciet.'

VIII. 37. Cod. D. 'commutatione.' Erratum scriptoris.

IX. 11. ὅτι, 'quid ergo.' Vide infra, v. 28.

IX. 15. Dele 'et expaverunt.' Est varia interpretatio.

IX. 18. Cod. D. ῥάσσει, 'applantat.' Et hoc est AL-LIDIT humo, non ῥήσσει. At Glossar. vetus, Allido. ῥήσσω. Sed ibi lege ῥάσσω. Vid. v. 20.

\*ῥήσσει, ῥάσσει, D. Illud malo. ῥάσσειν est antagonis-tam in lucta dejicere. Vide Artemidorum, Lib. I. c. περὶ πάλης.

IX. 20. Cod. D. ἐτάραξεν αὐτὸν, 'conturbavit eum,' et πεσὼν ἐπὶ... 'et elisus in terra volutabatur spumans.' Sed ἐσπάραξεν, A, &c. συνεσπάραξεν, B. Sed cur πεσὼν ἐπὶ τῆς γῆς, quia ἐσπάραξεν laceravit, laniavit? Immo ex superiore ῥάσσει sine dubio hic legendum ἔρραξεν αὐτὸν et inde apposite additur καὶ πεσὼν, &c.

IX. 21. MSS. 'hoc ei accidit.' At recte Cod. D. τοῦτο γέγονεν αὐτῷ, 'hoc accidit ei.'

IX. 45. Cod. D. εἰς τὸ πῦρ τὸ ἄσβεστον, 'in ignem inextinguibilem.' Sed Cod. C. delet εἰς...ἄσβεστον. Inde forte interpolatum.

X. 12. Cod. D. καὶ ἄλλον γαμήσῃ, 'et alium duxerit :'  
ubi ordo servatur.

X. 16. Cod. D. καὶ προσκαλεσάμενος αὐτὰ ἐτίθει, 'et convocans eos imponebat.' Recte, ut opinor : illud sumtum ex ix. 36, καὶ λαβὼν τὸ παιδίον καὶ ἐναγκαλισάμενος αὐτό. At ibi unus tantum, hic multi : et ἐναγκαλ. majus est quam 'manus imponere.' Tum et Luc. xviii. 16 in hac ipsa historia, καὶ προσκαλεσάμενος αὐτὰ εἶπεν ἄφετε τὰ παιδιά, &c. : et Matth. xix. 13. ἐπιθεὶς αὐτοῖς τὰς χεῖρας, nihil de complexatione.

\*X. 21. ἡγάπα αὐτόν, i. e. ἐπήνεσε. Ovid. ii. *Am.* : 'Sis licet antiquo Nireus adamatus Homero.' σκευὴ εἰς ἔπαινον. Paul. Apos. αἰνεῖν et ἐπαινεῖν, 'amare,' ap. Callimachum, p. 33, 37, et alibi.

X. 21. Codd. B. C. D. delent ἄρας τὸν σταυρόν. Neque habet Matthæus. Athanas. 875 : καὶ ἔξεις θησαυρόν ἐν οὐρανῷ καὶ λαβὼν τὸν σταυρόν σου ἀκολούθει. Irenæus, 18 : ἄρας τὸν σταυρόν αὐτοῦ ἀκολούθει μοι. Vetus Lat. : 'Tolens crucem sequere me.'

X. 30. ὃς ἂν μὴ λάβῃ, 'Qui non accipiet.' Cod. D. OCAN EAN, facilis mutatio.

XI. 1. Origenes clare delet Βηθφαγή.

XII. 14. Lege in Latinis, "Cæsari annon? dabimus, annon dabimus?" Excidit ob repetitum.

XII. 26. Distingue ἐν τῇ βίβλῳ Μωσέως ἐπὶ τῆς βάτου, ὡς εἶπεν, id est, loco ubi agitur de Rubo ardente. Vid. Dominum Jablonski in præfatione ad Sacra Biblia Hebræa.

\*XII. 28. πάντων πρώτη; ut Terentius, 'Omnium rerum primos;' et Horat. 'Pulcherrime<sup>1</sup> rerum.'

XII. 30. Pro τῆς διανοίας, Hilar. 999, 'Ex totis visceribus tuis.'

XII. 31. ὁμοία αὐτῇ, 'simile illi.' Cod. D. et Hilar. 999. Cyprian. 114. 'simile huic,' 151.

<sup>1</sup> [Dulcissime rerum] Ed.

XII. 40. Forte scribendum, 'sub obtentu prolixè orantes.' Vid. Luc. xx. 47.

XIV. 8. *μυρίσαι*, 'unguento unguere.' Cod. D. Recte. Nam 'unguere' absolute est *ἀλειψαι*, *χρῖσαι*.

XIV. 20. Cod. D. ut Græc.: 'dicere illi singuli numquid ego et *alius* numquid ego?' Sed Codd. B. C. delent. An omissum casu ob homœoteleuton? an iudicio ejectum? Quorsum *ἄλλος*... si jam *singuli*?

XIV. 36. Sic MSS. Sed Cod. D. *δυνατὰ πάντα σοι ἐστίν*, 'possibilia omnia tibi sunt.' Mutavit Hieron. Hilar. 1056: 'Possibilia tibi omnia sunt.'

XIV. 47. Circumstantibus, i. e. *περιεστηκότων*. Sed vide v. 68, et sic xv. 35.

XIV. 50. 'Relinquentes eum' in MSS. spurium ex ipsa varietate. Alii enim 'discipuli ejus relinquentes eum,' alii 'relinquentes eum discipuli ejus.'

XIV. 65. Cod. D. *ῥαπίσμασιν ἐλάμβανον αὐτὸν*, 'alapis cædebant eum,' et A. B. *ἔλαβον*. Videtur verum. Vide Suicerum.

XV. 6. *ένα δέσμιον*, 'unum ex vinctis.' Legebat *ένα δεσμίων*. *Ex* in his genitivis plerumque additur.

XV. 7. *μετὰ τῶν στασιαστῶν δεδ.* Cod. D. Recte, 'seditiosis.' Aliud est *συστασιωτῶν*, 'sociis in seditione.'

XV. 8. *ἀναβάς*. Sic XIV. 66, *κάτω*.

\*XV. 23. Sanhedrin, c. 6. Ei qui exit neci tradendus granum thuris in calice vini propinatur ut mens ejus perturbetur.

XV. 25. Hieron. II. App. 316. In Marco 'hora sexta' scriptum fuit, sed multi episemum Græcum *ς* putaverunt esse *Γ*.

XV. 47. Hier. IV. 137, 'Maria Josetis.' Cod. B. *ἡ Ἰωσήτος*.

XVI. 8. *ἐφοβοῦντο γάρ*. [Desunt, quæ sequuntur, in Cod. B.] Hic olim finiebantur pleraque Græca exem-

plaria. De quo vide Fabricium *de Apocryphis*, p. 325. Hier. iv. 172: Aut si non recipimus Marci Testimonium (v. 9, 10) quod in variis fertur Evangeliiis, omnibus Græciæ libris pene hoc capitulum in fine non habentibus, præsertim cum diversa atque contraria Evangelistis cæteris narrare videatur.

XVI. 15. Post v. 14. Hier. *contra Pelag.* Lib. II. (Hier. iv. 520). In quibusdam exemplaribus et maxime in Græcis codicibus hæc post v. 14 adduntur: 'Et illi satisfaciebant dicentes sæculum illud iniquitatis et incredulitatis substantia est, quæ non sinit per immundos spiritus veram Dei apprehendi virtutem, idcirco jam nunc revela justitiam tuam.' Vide Fabricium, *de Apocryphis*, p. 325.

XVI. 19. N.B. ὁ μὲν οὖν Κύριος, 'et dominus quidem.' Sic Act. i. 18, οὗτος μὲν οὖν, 'et hic quidem.' Irenæus, 217, 'Et quidem Dnus Jesus.' Ubi in cod. deest 'Dnus.'

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## NOTÆ IN EVANGELIUM S. LUCÆ.

I. 20. Non poteris. Lege 'non potens.'

I. 48. An leg. 'ex hoc nunc'?

II. 33. Hier. p. 134 et p. 141, notat Helvidium contendisse hæc in Græcis codd. falsata esse. Intelligit τὸ Ἰωσήφ.

\*II. 38. Cod. A. ΙΗΑΜ. Ἰσραήλ semper scribitur ιηλ. Ἰερουσαλήμ semper scribitur ιλημ.

\*II. 46. Duo MSS. non habent ἐν τῷ ἱερῷ. Sane nemini fas fuit in templo sedere nisi soli regi an ex familia Davidis: nec Christus ibi sedebat nisi a Judæis vivus discerpi voluisset. Sed Synagoga illa qua Pontifex Max. die x. Tisri legebat, in ipso circuito templi erat, itaque ergo qui in ea legebant in templo legisse dicebantur. Br.<sup>1</sup>

III. 15. 'expectante.' Cod. D. Lat. An sic legendum in Vulg.?

III. 24. υἱὸς ἰωσήφ τοῦ ἡλὶ τοῦ μελχί. Euseb. *Hist.* p. 23 (et iterum 22), ex Africano Melchi, ait, Tertius est in linea: et p. 25, Melchi (ait) genuit Eli. Vide Vossium, *de Geneal. Christi*. Hier. II. 565: Aiunt ab Adam usque ad Christum generationes 77. Lege Lucam Evangelistam et invenies ita esse ut dicimus.

IV. 22. οὐχί, Cod. B. 'Nonne' est οὐχί.

<sup>1</sup> Vide Braunium, *de vestitu sacerdotum Hebræorum* (Lugd. Bat. 1680), Lib. II. cap. 25, pp. 845—6. Ed.

\*VI. 1. *σάββατον δευτερόπρωτον*. Vide Act. xx. 7, ubi Cod. D. *ἐν δὲ τῇ μιᾷ (πρώτῃ) σαββάτων*.

\*VI. 11. Cod. χ. Cant. Lat. M. annorum 'iniquitate,' id est, *ἀνομίας* non *ἀνοίας*.

\*VII. 11. Lege *τῷ ἐξῆς* ut viii. 1. Vulg. utrobique 'deinceps.'

VII. 24. *σαλευόμενον*, 'a vento *moveri*.' Cod. D. Vid. Luc. xxi. 26.

\*VII. 40. Forte leg. *πρὸς τὸν Σίμωνα*. *Σίμων*.

VII. 47. *αὐτῆς*. Recte.

VIII. 14. Quære an pro *πορευόμενοι* legendum *εἰσπορευομένων*. Ex Marc. iv. 19.

VIII. 54. Cod. D. omitt. *ἐκβαλὼν—καί*. Recte cum Cod. B.

IX. 1. *μαθητὰς αὐτοῦ*. Recte omittunt. Ortum est ex initio Anagnosmatis.

IX. 23. *καθ' ἡμέραν*. Omitt. C, &c. Hier. iv. 780: 'Dominus juxta *antiqua exemplaria*, Nisi quis tulerit crucem suam quotidie et secutus fuerit me, non potest meus esse discipulus.' Vid. Luc. iv. 27.

IX. 39. Cod. D. *κράζει, καὶ ῥείσσει, καὶ σπαράσσει*, 'clamat, et adludit, et dirumpit.' Lego καὶ *ῥάσσει*. N. B. Gloss. Lat. Græc.: 'adludit,' *προσρήσσει*; 'adlisit,' *ἐρῶρξεν*. Gloss. Gr. Lat., *πρόσρηξις*, 'illisio.' *προσρήσσω*, *inlido*, *adplodo*, *adlido*, *adfligo*. Vide Luc. vi. 49. Artemidor. i. 62, *ῥήσσειν* bis ter 'dejicere in terram.'

IX. 53. Vulg. 'euntis.' Legebat *πορευόμενον*.

IX. 55. Nota varietates: *νοθεύσεως* signum.

X. 5. Distinguo *εἰσέρχησθε πρῶτον*, λέγετε.

\*XI. 3. *τὸν ἄρτον τὸν ἐπιούσιον*. Athenæus, p. 452, de præceptis ænigmaticis Pythagoræ, *μὴ καθῆσθαι ἐπὶ χοί- νικι. ἀντὶ τοῦ μὴ σκοπεῖν τὰ ἐφ' ἡμέραν, ἀλλὰ τὴν ἐπιούσαν*

αἰὲ προσδέχεσθαι. Ὅρος γὰρ καὶ πέρας ζωῆς ὁ Θάνατος, τοῦτο οὖν οὐκ ἔα μετὰ λύπης καὶ φροντίδος προσίεσθαι.

XI. 10. Recte, ἀνοίγεται.

XI. 13. Lege δόμα ἀγαθόν, 'datum bonum.' Illud Πνεῦμα ἅγιον est ex interpretatione. Sed Didymus, *de Sp. Sancto*, 'spiritum suum sanctum:' et Hier. iii. 378, 'spiritum sanctum, et pater vester qui.'

XI. 14. An legendum in Vulgato, 'Et cum exisset dæmonium'?

XI. 17. An 'scivit' pro 'vidit'? an 'ιδὼν' pro 'ιδῶς'?

XII. 58. ἐργασίαν, 'usuram.' Salm. *de F. Trap.* 478.

XIII. 17. Forte leg. 'in universis gloriosis quæ fiebant.'

XV. 28. Cod. D. his lineis: ὁ δὲ πατὴρ αὐτοῦ ἐξελθὼν ἤρξατο αὐτόν, 'Pater autem ejus exiens rogabat eum.' ὁ δὲ ἀποκριθεὶς εἶπεν τῷ πατρὶ αὐτοῦ, 'At ille respondens dixit patri suo.' Exciderat τὸ 'παρακαλεῖν' in Græco: quod in Latino rependit eodem (ut solet) verborum numero.

XV. 30. Lego 'tuam.'

XVI. 6. Pro 'cados' 2 MSS 'batos.' Forte legendum 'cabos,' aut 'bados,' i. e. 'batos.' Vid. Hieron. *in Ezechielem*.

XVI. 25. Vulg. omitt. σοῦ. Recte, nam sequuntur τὰ κακὰ αὐτοῦ.

XVI. 26. Chasma pro 'hiatu.' Seneca bis *Nat. Quæst.*

XVI. 29. Tertull. *de Præsc. Hær.*: 'Habent, inquit, Moysen et Heliam, id est, Legem et Prophetas Christum prædicantes.'

XVII. 9. An legendum 'imperata erant:' an recte, 'imperaverat'?

XVII. 18. Vulg. legit οὐδεὶς εὐρέθη ὑποστρέφων δοῦναι δόξαν. Et corrige 'ut daret.'

XVII. 30. ἀποκαλύφθη, 'revelabitur.' Cod. D. Recte, sic Luc. xviii. 17, εἰσέλθῃ, 'non intrabit,' et sæpe.

XVII. 37. Epiphani. 305: Πίπτει οὐχ ἡ ψυχὴ ἀλλὰ τὸ σῶμα, ὅθεν καὶ δικαίως πτώμα αὐτὸ ἡ συνηθεία εἴωθε καλεῖν, καὶ αὐτὸς ὁ κύριος εἰπὼν ὅτι ὅπου τὸ πτώμα ἐκεῖ συναχθήσονται καὶ οἱ ἀετοί. Sed πτώμα extat Matth. xxiv. 28.

XVIII. 14. Cod. A. ἡ γὰρ ἐκεῖνος. An Vulg. 'præ illo'? ΗΓΑΡΕΚΕΙΝΟC. Corrige, παρ' ἐκεῖνον.

XVIII. 22. Ἀκούσας δὲ ταῦτα, 'Quo audito.' Sic Luc. vii. 9 et xx. 16. [Sic hoc capite v. 15, ἰδόντες δὲ, 'Quod cum viderent.'] Non legebat ταῦτα.

XIX. 29. Nota, δύο τῶν μαθητῶν, 'duo de discipulis.' Cod. D. Vulg. 'duos discipulos suos.' Sic supra volebat 'unam navem' pro 'navium,' et alibi.

XIX. 30. N. B. Ἐφ' ὃν οὐδεὶς πώποτε ἀνθρώπων ἐκάθισε. Hoc ut Marco proprium memorat Origenes et in Cod. D. est inter lineas.

XIX. 32. Addit Origenes ἐστῶτα τὸν πῶλον, et Codd. 9. Millii. Cod. D. variat.

XX. 47. προφάσει μακρὰ προσευχόμενοι, 'occasione longa orantes.' Cod. D. Hilar. p. 89, 'Comedentes domos viduarum et oratione longa orantes.' Lego 'occasione,' ut Cod. D.

XXI. 15. ἡ οὐ δυν. ἀντιστῆναι πάντες, 'cui non poterint contradicere omnes.' Cod. D. Cætera desunt. Cyr. Epist. 76, 'cui non poterunt resistere adversarii vestri,' et p. 176. Edd. et MS. Ergo cum Cod. A, ἀντειπεῖν ἡ ἀντιστῆναι; hæc illius est varians lectio. Hier. iv. 506: 'Cui non poterunt resistere aut contradicere.'

XXI. 20. κυκλουμένην, 'circuiri.' Cod. D. Vid. Luc. vii. 24.

XXI. 30. Forte emendandum ὅταν προβάλῃσιν ἤδη βλαστουὺς ἀφ' ἐαυτῶν pro βλέποντες.

XXI. 34. N.B. Distinctio post ὡς παγίς· ἐπελεύσεται γάρ... Sic et Cod. D. ὡς παγίς· ἐπελεύσεται γάρ... et Cod. B. ἐπεισελεύσεται γάρ.

XXII. 16. Vulgatus legebat ὅτι ἀπὸ τοῦ νῦν οὐ μὴ φάγω αὐτό, ut Cod. B. Mox v. 18 habet ἀπὸ τοῦ νῦν ἀπὸ τοῦ γεννήματος. Vide hic c. xxii. v. 69.

XXII. 19. N.B. Cod. D. τοῦτό ἐστι τὸ σῶμά μου πλὴν ἰδού: 'Hoc est corpus meum. Verum tamen ecce.' Desunt media. Videtur traducta huc ex 1 Cor. xi. 23.

XXII. 35. βαλλαντίου. Codd. A. D. ut alibi, v. 36. Ita Cod. B. Inde Dionysius Tyrannus in Tragœdia putide dixit, 'jaculum βαλλάντιον.'

XXII. 43. N.B. vv. 43, 44. Desunt in Codd. A. B. D. habet ut edit. prorsus. Latin.: 'sicut buccellæ sanguinis descendentes super terram.' Corrige ergo Vulgat. 'decurrentes.' Epiphan. habet, 742, 785. Hier. iv. 521: 'In quibusdam exemplaribus tam Græcis quam Latinis invenitur scribente Luca, Et apparuit—decurrentis.' Hilarius hos versus agnoscit p. 1061, sed 1062: 'Nec sane ignorandum a nobis est et in Græcis et in Latinis Codd. complurimis vel de adveniente angelo vel de sudore sanguinis nihil reperiri, &c.' Et 1063: et missi in eo angeli, si tamen ita est, non ambigua præsentia est.' Hier. ii. App. 260: 'Nam et Angelus, inquit Evangelista, accedens confortabat eum.'

XXIII. 47. δίκαιος, 'justus,' Cod. D. Gr. Lat. omnes. Sed forte legendum θῦς, 'dei filius.' Vide Matt. Marc.

XXIV. 10. Vulgatus legit αἱ λοιπαὶ αἱ σὺν αὐταῖς.

## NOTÆ IN EVANGELIUM S. JOANNIS.

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I. 1. Irenæus, p. 40. Tertullian. *adv. Hermogenem*: 'In principio erat sermo, et sermo erat apud deum, et deus erat sermo. Omnia per ipsum facta sunt, et sine illo factum est nihil.' Hic clausula est. Sic Hieron. *Quæst. Heb.* p. 507. Sed III. 331: 'nihil quod factum est,' et 691, 958. Eunomius *in Symbolo*, ap. Valesium in Socrate, 274.

I. 3. Alia distinctio, οὐδὲ ἐν. Ὁ γέγονεν ἐν αὐτῷ ζωὴ ἦν. Vide Fabricium *de Apocr.* 384. Sic Hilar. 771: 'Quod factum est in eo, vita est,' et 797, ubi nota, 'est,' ut Origenes et Cod. D. Cyprian. 32: 'Quod factum est in eo vita est.' Sic MSS. plerique et Cod. Regius. Cyrill. Hier. bis, ter. Athanas. I. 41, 49, 223, 244, 285: ὁ γέγονεν ἐν αὐτῷ. Sed Pseudath. pungit post ὁ γέγονεν, 129, 230, et Euseb. *de laud. Const.* p. 750. Epiphan. 434, 629.

Irenæus: ὁ γέγονεν ἐν αὐτῷ ζωὴ ἐστίν, et Vet. Int.: 'Quod factum est in eo vita est.' Sed p. 218, 'Quod factum est, in ipso vita erat,' ubi vid. notas. Euseb. *in Ps.* 146: ζωὴ ἦν. Et 235: ὁ γέγονεν ζωὴ ἦν.

I. 18. Euseb. *c. Marcell.*: ὁ μονογενὴς υἱὸς ἡ μονογενὴς Θεός. Quasi varia esset lectio. Sed p. 86, ut ed.

Iren. 333: 'Nisi unigenitus filius;' sed 335: 'unigenitus deus.'

I. 28. Epiph. p. 435: ταῦτα ἐν βηθαβαρᾷ, ἐν ἄλλοις ἀντιγράφοις βηθανία.

III. 25. Cod. A. μετ' Ἰουδαίου, et omnes fere Græci.

Cant. Lat.: 'Facta est ergo quæstio a discipulis Joannis ad Judæos.'

Cod. B. μαθητῶν τῶν.

Corrigo μετ' Ἰησοῦ vel μετὰ τῶν ἰν.

III. 34. An legendum *ab mensurâ*, ἐκ μέτρου? Sed et Cant. Lat. 'ad mensuram.'

III. 36. Cyprian. 48: 'manebit super eum.'

Legebat μενεῖ, et Iren. 376.

V. 1—4. Tertullianus *de Baptismo*, [c. 5]: 'Piscinam Bethsaidam angelus interveniens commovebat. Observabant qui valetudinem querebantur, nam si quis prævenerat descendere illuc queri post lavacrum desinebat—qui unum *semel anno* liberabant nunc quotidie populos conservant.'

V. 4. N. B. Cyr. Hierosol. Homilia in hunc Paralyticum. Nihil ibi de *Angelo*. Sed iterum consule Homiliam.

V. 13. Forte corrig. Vulgat. 'declinavit turba existente in loco.'

V. 19. Vulg. 'nisi quod.' Lege 'quid.'

V. 44. Pind. μητὲρ παρὰ θεοῖσιν ἀμπλακὼν τιμὴν πρὸς ἀνθρώπων ἀμείψω.

V. 46. Μωσεῖ. Sic Cod. A, &c. Et Cod. D. Μωϋσεῖ. Ita semper scribendum, non Μωσῆ, Μωσῆς, Μωσέως, -σεῖ.

VI. 37. Scribe temp. futuro, ἐκβαλῶ.

VI. 48. Ex ordine verborum, vv. 48, 49, et 58. videtur τὸ μάννα utrobique glossema esse.

VII. 8. οὐκ. Vid. Hieronym. *cont. Pelagianos*, Lib. II.

VII. 32. ἀρχιερεῖς, 'principes,' 'principes sacerdotum.' Vid. hic v. 45, de iisdem ubi ἀρχ. 'pontifices.'

VII. 35. Lege in Vulg. 'Gentilium,' 'Gentiles.'



VII. 53. [καὶ ἐπορεύθη, usque ad v. 12, μηκέτι ἀμάρτανε.] In pluribus Codd. Græcis desunt: et defuisse in Cod. Alexandrino, qui hic mutilus est, hoc argumento confirmatur.

Cod. Alex. æquali scriptura et pari linearum numero deducitur. Duo autem folia quæ hic deficiunt [a cap. vi. 50, ἵνα σοι ad cap. viii. 52, καὶ σὺ] occupant in editione Roberti Steph. fol. anno 1550, paginas 6 et lineas  $6\frac{1}{2}$  (hæc autem editio paribus lineis continuatur). Atqui proximum folium codicis Alex. (ubi nihil præter morem aut deficit aut superest) occupat in edit. Steph. 3 paginas minus 8 lineis. Duo itaque folia hoc pacto conficerent 6 paginas minus 16 lineis. Proinde cum duo folia deficientia conficiunt 6 paginas et  $6\frac{1}{2}$  lineas abundant  $22\frac{1}{2}$  lineæ quas a Cod. Alex. abfuisse oportet.

Atqui is locus de quo agitur in editione Roberti Steph. occupat lineas 20. Restant  $2\frac{1}{2}$  lineæ variantium lectionum pro more inæqualitati assignandæ. Eodem calculo probatur hunc locum abfuisse a codice Ephraim.: ut narravit mihi Ds Wetstenius.

In Cod. Rom. deest totus locus a vii. 52, ἐγγύγερται, usque ad viii. 12, πάλιν οὖν.

In Græcis Codd. hæc olim defuisse maxime probat mira lectionum varietas: et præterea stilus et filum narrationis a Joannis more prorsus alienum.

In tribus MSS. Syriacis Bibl. Reg. Galliæ quos consuluit Simonius deest hic locus de femina adultera. Vid. Simon. *Crit. N. T.* Vol. ii. p. (165) 146.

De hoc loco vide Fabricium *de Apocryph. N. T.* p. 315, et pp. 356—9.

Agnoscit locum Rufinus *contra Hieronymum*, p. 408. Pseudathanas. 185.

Hier. iv. 522: 'In evangelio secundum Joannem in multis et Græcis et Latinis codicibus invenitur de Adultera muliere quæ accusata est apud Dominum.'

VIII. 11. Hier. iv. 522: 'Nec ego te condemnabo.'

Lege Græce κατακρινῶ, ut 2 Gallici. Unus Latinus, 'condemno.'

VIII. 12. Septem Gallici: *πάλιν οὖν αὐτοῖς ὁ ἰς. ἐλάλησεν.* Unus Gallic: *πάλιν οὖν αὐτοῖς ἐλάλησεν ὁ Ἰησοῦς.*

Ex hac varietate apparet τὸ νόθον omnium horum a versu secundo. Ita ut Johannes sic scripserit: v. 2, *καὶ καθίσας ἐδίδασκεν αὐτούς*: v. 12, *ἐγὼ εἰμι τὸ φῶς τοῦ κόσμου*, &c. Quia postrema verba erant *ἐδίδασκεν αὐτούς*, addiderunt *πάλιν οὖν ὁ Ἰησοῦς ἐδίδασκεν αὐτούς*.

Sed Cod. B. omitt. a c. vii. 52, *ἐγγήγερται*.

VIII. 59. Interpolatum ex Luca iv. 30, *αὐτὸς δὲ... ἐπορεύετο*.

IX. 7. Lege cum MSS. 'Siloæ,' ut 'Αβράαμ, 'Abrahæ.'

IX. 16. An Vulg. legebat 'ταῦτα'?

\*X. 11. Pastor bonus, 'gives his life,' 'ventures his life.'

*Odyss.* iii. 73:

*οἶά τε λῆϊστῆρες ὑπεῖρ ἄλλα, τοί τ' ἀλῶνται  
ψυχὰς παρθέμενοι κακὸν ἀλλοδαποῖσι φέροντες.*

XIII. 24. Credo 'οὕτως.' Nam Cod. X. Vulg. 'sic super.' De utroque vid. Millium.

XIX. 25. Leg. Κλεοπᾶ. Cleopas est Κλεόπατρος ut 'Αντίπας, Antipatrus.

\*XIX. 25. Lego Κλεοπᾶ, ut Lat. Cleopæ; eo facile factum ω.

XIX. 29. Corrigendum *καὶ ὑσσῶ περιθέντες*. Glossarium, ὑσσός, τὸ ἀκόντιον, 'pilum.'

XIX. 34. ἔνυξε. Legebat Lat. Interpres ἤνυξε (ut scriptum alibi), id est, ἤνοιξε.

\*XX. 8. Forte leg. ἠπίστησεν.

## NOTÆ IN ACTUS APOSTOLORUM.

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[Chrysost. ed. Montfalc. III. 54. 63, inscriptionem hanc testatur esse, Πράξεις Ἀποστόλων. Et sic Codd. Bezae et Vatican.]

I. 18. 'Et hic quidem.' Vid. Marc. xvi. 19. [Bentleius in Epistola ad Millium (Opp. vol. ii. pag. 333) hæc habet: Καὶ κατηνέχθη ὁ Σίμων . . . ἐπὶ τὴν πλατείαν καὶ ἐψόφησε satis quidem congruenter ad hellenismum vertit interpres sed non apposite ad sententiam. Quid si interpretemur τὸ ἐψόφησε ut quod in *N. T.* de Juda Iscariota dictum est ἐλάκησε μέσος, increpuit medius? Hesych. Ἐλακεν, ἐψόφησεν, et Λακεῖν, ψοφῆσαι.]

II. 9. Ἰουδαίαν. Quære, nam mendum est, an Ἰδουμαίαν? Immo Λυδίαν τε καὶ Καππ.

II. 22. Quære 'approbatus,' ἀποδοδεγμένος?

II. 29. 'hodiernum diem' est τῆς σήμερον ἡμέρας.

\*II. 44. Origen. Matth. 382. πιστεύσαντες. Ibidem omittit ἦσαν. Vet. Interp. Origen. p. 82: 'Omnes autem qui crediderant in id ipsum habebant omnia communia.'

IV. 15. 'foras extra:' nam D. 'extra consilium.' E. 'foras consilii.' Neuter utrumque. Et *N.B.* Consilium. Sic ubique scribendum.

IV. 17. ἀπειλῇ. Omitt. A. B. D. Copt. Syr. Æth. Sed E. habet. Lucifer. 'comminemur eis.' Forte legendum ἐπαπειλησώμεθα.

IV. 21. Scribe in Vulgato, 'in eo quod acciderat,' vel 'in eo quod factum erat.' Est varia interpretatio.

\*IV. 22. Forte leg. σημείον τὸ τῆς ἰάσεως.

IV. 34. An Vulg. 'egenus'? Quod melius, quum statim sequatur ὑπῆρχεν.

V. 38. 'Itaque' 'οὐν' omittunt omnes. Vel dele 'itaque' vel lege 'utique.' Vel Græce καὶ τὰ νῦν οὐν.

VI. 12. τε, 'quoque,' cap. II. 11.

VI. 13. 'mutabit iterum.' Cod. D. Lat. ἔθῃ accipit pro eo quod est ἔτι. N. B. Non correxisse Græca ad Latina.

VII. 59. [Bentleius in libello cui titulus—*Remarks upon a late discourse of Free-thinking*. Opp. Vol. III. p. 381—hæc habet: 'The words being thus in the text according to the present copies, ΕΠΙΚΑΛΟΥΜΕΝΟΝ ΚΑΙ ΛΕΓΟΝΤΑ; should I affirm that a word is dropt out, either ΘΝ, GOD, absorpt by the preceding syllable ON, or ΚΝ, the LORD, by the following syllable ΚΑΙ; and that your translators were of the same opinion, considering that ἐπικαλεῖσθαι τὸν Θεόν and τὸν Κύριον come so frequently in the Septuagint: I dare challenge all the tribe to answer it, though they take the Cismarine critic to their aid and assistance.']

VIII. 6. Cf. Marc. iii. 10.

VIII. 37. Variatio indicat interpolationem.

IX. 24. An legendum in Vulg. 'interciperent'? Sed hoc verbum nusquam in Bibliis habetur.

X. 3. Forte est ὡσπερεί.

X. 6. Nota hic 'dicet tibi,' quod est 'λέξει' non 'λαλήσει.'

XI. 26. 'Conversati sunt.' Vulg. An legebatur συναλίσθηναι? Cf. i. 4.

XII. 7. Vulg. legebatur πατάξας τε.

XII. 20. Forte in Vulg. legendum pro 'ab illo'—'*a basilica*.'

XIII. 1. Lege in Vulg. 'Erant autem in Antiochia.'

XIII. 8. Lucifer. 272: 'Resistebat autem illi Etoemus magnus' (leg. 'magus'). Vide supra (272) 'Barjesubam,' quod interpretatur 'paratus,' i. e. ἔτοιμος. Cant. ΕΛΥΜΑC. λυ post rasuram laxē. Fuit ETOIMAC ut nunc in Lat. sine rasura ETOEMAC. Tertull. de Anima. 'Adversus Apostolos Simon atque *Elymas magi*.'

XIII. 9. Forte ὁ καὶ Παῦλος [κληθεῖς] πλησθεῖς. Sed Chrys. iii. 3. ut ed.

\*XIII. 18. Origen. 456: ὡς ἄνθρωπος τροποφορῶν τὸν υἱὸν αὐτοῦ. Vet. Interp. p. 111: 'quasi homo morem hominum gerens.' Et 459 iterum ἐτροποφόρησε. Vet. Interp. 'morigeratus est.' Ibid. φέρων ἐν τῷ ἀνθρώπῳ ὡφελεῖν τρόπον ἀνθρώπινον. Origen. Jerem. 170 explicat: καὶ τρόπον ἐφόρεσε τοῦ βρέφους, et addit, καὶ εἰκόσιν οἱ ἀπὸ Ἑβραϊσμοῦ ἐρμηνεύσαντες, μὴ εὐρόντες τὴν λέξιν κειμένην παρ' Ἑλλήσιν, ἀναπεπλακέναι ὡς ἐπ' ἄλλων πολλῶν καὶ ταύτην, καὶ πεποιηκέναι τὴν, ἐτροποφόρεσέ σε κύριος ὁ θεός σου, τούτεστι, τοὺς τρόπους σου ἐφόρεσεν. Cels. 210. Deuteron. i. 31: ἐτροποφόρησεν ὁ κύριος . . . οἰονεὶ ἀνθρώπου τρόπους πρὸς τὸ ἀνθρώποις λυσιτελεῖς φορῶν ὁ λόγος τοιαῦτα λέγει.

\*XIII. 32. Pro ἸΝ. Cod. A. αὐτὸν ἐκ νεκρῶν. Sed post rasuram et anguste. Sub αὐ vestigium visitur τοῦ ἸΝ.

XV. 4. 'Annunciantes.' Legebatur ἀναγγεῖλαντες.

XV. 20 et 29 et Cap. xxi. 25. Lege καὶ τῆς χοιρείας pro πορνείας. Glossarium: χοιρεία, 'porcina;' χοιρεία σάρξ, 'lardum;' μοσχεία, 'vitulina;' ἀρνεία, 'agnina.' Vide LXX.

XV. 29. τῶν ἐπαναγκῆς τούτων. Lege πλὴν τοῦ ἐν ἀγαπαῖς ἀπέχεσθαι vel τοῦ τούτων. . . ἐπαναγκαστῶν

\*XV. 29. καὶ χοιρείας. Ita lego, non πορνείας. Bello-  
nius Observat. iii. 10. Hæc porro quattuor Turcis sunt  
prohibita, ne sanguine vescantur, neque suilla: neque iis  
quæ idolis sunt immolata, neque suffocatis.

XV. 33. N. B. c. xviii. 23. ποιήσαντες χρόνον τινά,  
'facto aliquanto tempore.'

\*XVI. 2. λύστροις. Ergo alibi pro λύστραν lege  
λύστρα.

XVI. 24. Lucifer. 'in *imam* carceris.' Forte 'in  
*intimam*.'

XVIII. 24. MSS. veteres 'Alexandrinus natione.'  
An legebat Vulg. τῷ ἔθνει? Vid. xvii. 26.

XVIII. 26. τὴν ὁδόν, 'viam.' Cod. D. omittit τοῦ  
Θεοῦ. Recte opinor omitt. D. Vid. xix. 9 et 23.

\*XVIII. 27. συνεβάλλετο. Sed βαλλ videtur post  
rasuram. Forte συνελάβετο.

XIX. 14. ἐπὶ υἱοί. An legendum B υἱοὶ pro Z?  
Nam versu proximo est κατακυριεύσας ἀμφοτέρων, quod qui  
legebant ἐπὶ mutabant in αὐτῶν. Mirum est 7 filios  
adultos et fuisse et una interfuisse. Millius ἀμφοτέρων:  
hoc est (autem) tam Σκέυαν ipsum quam septem filios.  
Inepte.

XIX. 35. An legendum τίς ἄρ' ἐστίν?

XIX. 38. περὶ ἐτέρων. Cod. B. εἰ δέ τι περαιτέρω.  
Eleganter, et corrige in Vulg. 'ulterius quæritis,' [pro  
'alterius rei'].

XX. 15. τῇ δὲ ἐσπέρᾳ. Cod. B. Eleganter.

XX. 24. Cod. Oxon. veterrimus [i. e. Cod. E], 'pretiosiore[m] quam consummem,' omittit 'me dummodo.' Forte Græce corrigendum τιμίαν εἰ μὴ ὥς τελειώσω.

XX. 35. An Vulg. legebat τὸν λόγον? De hoc loco vid. Fabric. de Apocryphis, p. 323.

\*XXI. 1. ἀναχθῆναι ἀποσπασθέν in Cod. A, post rasuram, et ultra lineam, ut ex spatio videtur. Aberat ἀναχθῆναι.

\*XXI. 3. πλέομεν εἰς συρίαν, in Cod. A, post rasuram et ultra lineam. Deerat ἐπλέομεν.

XXI. 3. Cod. E. 'cum apparuissemus autem Cyprum.' An legendum 'aperuissemus'?

\*XXI. 3. ἀποφορτιζόμενον τὸν γόμον. Lego ἀποφορτισόμενον. Nam Vulgata habet 'expositura (navis) onus,' et sic Cod. D. Lat. Græcus mutilus est.

XXI. 15. ἀποσκενασάμενοι. De hoc verbo vid. Suicerum in Ἀποσκεναζόμενοι.

XXI. 24. 'sanctifica te.' An leg. 'sanctificare'?

XXI. 38. Euseb. Hist. 75, ubi vide Valesium. Forte in Vulgato delendum 'tumultum.'

XXII. 3. 'veritatem'; an 'severitatem'? Sed Glossar. ἀκριβέστατος, 'verissimus,' &c.

XXII. 25. An παρέτειναν?

XXIII. 1. ταύτης τῆς ἡμέρας, 'hodiernum diem.' Sic et supra XI. 29. Lucifer. 292: 'usque in hunc diem.'

XXIII. 3. παρανομῶν, 'contra legem.' An legebat παρὰ νόμον? Cod. E. παρὰ τὸν νόμον, et 'extra legem.'

XXIII. 15. Vulgatus legit ἀκριβέστερόν τι. 'certius aliquid.' Et leg. μέλλοντες, et refer ad ἐμφανίσατε, vid. v. 20, et recte utrumque τι et μέλλοντες.



XXIII. 24. Corrige 'parare' (MSS. 'parate') sed tunc dicendum esset 'perducant' (ut Cod. ψ.) non 'perducerent.'

XXIII. 25. Cod. E. καιρῷ δὲ ἐπιτηδείῳ, 'tempore autem opportuno.' Recte.

XXIII. 29. Vulgatus sic emendandus; 'Et cum mihi perlatum esset de insidiis in virum quas paraturi erant ei.'

\*XXIV. 4. Cod. A. συντόμως τῇ <sup>σῇ</sup> ἐπιει., post rasuram et longe ultra lineam. Videtur abfuisse συντόμως.

XXIV. 26. 'accersiam,' MSS. Quære annon semper in conj. 4tâ? Sic mox MSS. 'accersiens.' Sic et Cod. E. '-siam' '-siens.'

Forte Vulg. 'pecuniæ darentur.'

XXVI. 3. Forte Vulg. 'scientem omnium quæ.'

XXVII. 4. 'Perseverante,' Vulg. Legebat ἀνήχθη-μεν, μένοντος pro ὄντος. Pricæus.

\*XXVII. 5. Quidam ΛΥCTPA; alii ΜΥΡΑ. Forte scribendum ΛΙΜΥΡΑ (Limyra), vide *Geographos*.

XXVII. 9. Quid hic νηστείαν, 'jejunium'? Lego διὰ τὸ καὶ τὸν ἐτησίαν ἤδη παρεληλυθέναι. Plinius, xviii. c. 77, p. 540. Edit. Hard.: 'Mollitur (Aquila) æstate mediâ, mutatque nomen, et Etesias vocatur.'

XXVII. 22. Legebat Vulgatus οὐδεμίᾱς ut Codd. aliquot Millii. ΜΙΑCECTAI, C absorptum ab E.

XXVII. 34. τοῦτο γὰρ—ὑπάρχει. Male omissum. Vide Pricæum.

XXVII. 37. Cod. B. ὥς ἐβδομήκοντα ἔξ, et omitt. διακόσiai. Hinc orta variatio ἐν τῷ πλοιω cos.

# NOTÆ IN EPISTOLAM BEATI PAULI APOSTOLI AD ROMANOS.



I. 9. ‘*quod*,’ sine intermissione. An ‘*quam*,’ ut alibi?

I. 17. Hier. iii. 1606: ‘*ex fide mea vivet*.’

I. 26. πάθη ἀτιμίας. Alibi dixit πάθη ἐπιθυμίας.

I. 29. De varietate, et ordine, vid. Millium.

I. 32. Vide Millium.

\*II. 22. ὁ βδελυσσόμενος τὰ εἰδῶλα, ἱεροσυλεῖς. Lege  
ἱεροθυτεῖς.

V. 6. ἔτι. ‘*Ut quid*’ vertitur vel ex ἵνα τι; vel εἰς  
τί; vel τί; cujus ultimi exemplum [1] Cor. xv. 29, 30.  
Lege ergo aut ἵνα τι; (ἡμ-ιν) vel εἰς τί; vel τί γάρ;

V. 7. Cod. F. ἀποθανεῖται—moriatur—quis et audeat  
mori. Germ. (i. e. Cod. E.) *et erasum*. Forte ἀποθάνηται.  
Hier. iii. 455: ‘*moritur—quis audeat*.’

V. 15. Forte interrogative ἀλλ’ οὐχί<sup>1</sup>....

\*V. 16. Origen. *Joan*. 338. καὶ οὐ συνίεσαν πῶς οὐκ  
ἦν τὸ δῶρημα ὅμοιον τῷ δι’ ἐνὸς ἀμαρτήσαντος θανάτῳ.

<sup>1</sup> [De hoc loco, et de usu locutionis οὐ πολλοὶ alibi in Novo Testamento, vide nostrum (*Sermon upon Popery*), Opp. Vol. iii. pag. 244. Ed.]

V. 18. Forte leg. εἰς κατάκριμα θανάτου.

\*VI. 4. Origen. *Cels.* 102. καθὸ καὶ τῷ Παύλῳ λέλεκται τὸ Συνετάφημεν γὰρ αὐτῷ διὰ τοῦ βαπτίσματος, καὶ συνανέστημεν αὐτῷ. *Jerem.* 36. Hieron. Interp. 'Consepelimur enim Christo per baptismum, et consurgemus cum eo' (leg. consurgimus). *N.B.* Et præcipue *Joan.* 184. Συνετάφημεν γὰρ φησὶ τῷ Χριστῷ ὁ Παῦλος καὶ ὡς περὶ ἐν τινι ἄρραβῶνι τῆς ἀναστάσεως γενόμενος λέγει τὸ συνανέστημεν αὐτῷ, ἐπεὶ ἐν καινότητι ζωῆς τινὶ περιπατεῖ, ὡς κατὰ τὴν ἐλπιζομένην μακαρίαν καὶ τελείαν ἀνάστασιν μηδέπω ἀναστάς. *N.B.* Utroque loco additum Καὶ συνανέστημεν αὐτῷ et *Joan.* 186, et 316, 317.

VI. 5. Quære an legendum σύμφοιτοι ob præcedens περιπατήσωμεν? Hesychius suo ordine. ΣΥΜΦΥΤΟΝ, συμπορευόμενον, σύνιον. pro σύμφοιτον. Certe. *Cyr. Hier.* σύμφυτος, clare, et *Pseudath.* 317.

VI. 16. Elegantius foret παριστάνετε αὐτοὺς εἰς ὑπακοήν, omisso δούλους.

\*VII. 1. Origen. *Joan.* 204: ζῆ· τίς δὲ ζῆ; ἀπὸ κοινοῦ ἡμῶν λαμβανόντων τὸν νόμον, ὁ νόμος. Ibidem: ἀνδρὶ δέδεσται νόμῳ, ὡσεὶ ἔλεγε, ζῶντι ἀνδρὶ, ὅστις ἄνηρ νόμος ἐστίν.

VII. 23. τῷ νόμῳ, 'in lege.' Plures Codd. ἐν τῷ νόμῳ. Vide sententiam: 'Videam aliam legem in membris meis captivantem me legi peccati, quæ est in membris meis.' Brevius: 'captivantem me sibi.' Inde, credo, *Alex.* corruptus. Forte corrigendum pro αἰχμαλωτίζοντά με, καὶ αἰχμαλωτίζομε<sup>1</sup> τῷ νόμῳ.

VIII. 14. 2 Tim. i. 7, πνεῦμα δειλίας. Sed δουλεία antitheton est τῇ νιοθεσίᾳ.

VIII. 31. *Hil.* 909: 'Qui filio proprio non pepercit.' Mox: 'Et quamvis multi codices per translatorum simplicem intelligentiam pro proprio filio, filio suo conscriptum habeant, tamen Græcitas, quâ linguâ Apostolus est locutus, "proprium" nunc magis quam "suum" nuncupat.'

<sup>1</sup> [hoc est: καὶ αἰχμαλωτίζω με, Ed.]

\*VIII. 34. ὑπέρει. Cod. F. Videtur ortum ex duplici lectione περὶ ἡμῶν, ὑπὲρ ἡμῶν.

\*IX. 5. Forte ὧν ὁ ἐπὶ<sup>1</sup> vel ὧν ὁ ὧν ἐπὶ. Vide 2 Cor. xi. 31.

IX. 5. ἐξ ὧν. Epiphan. 481. Ex hoc loco Noetiani probabant filium Christum eundem esse ac Patrem.

ὁ ὧν ἐπὶ πάντων. Sic legit Hippolytus; vide eum ex versione Turiani. Edit. Fabricii, p. 237.

IX. 19. ἀνθέστηκε, 'resistit.' Temp. præsens. Sic Rom. xiii. 2.

IX. 20. Lego, 'O homo immo tu quis es?' Sed μενοῦνγε omittunt Codd. D. et F.

\*X. 19. Forte distinguendum, οὐκ ἔγνω πρῶτος; Sic Lat. MS. M.

XI. 15. Hier. iii. 64: 'Quæ assumptio horum? *nonne* vita ex mortuis?' *id est*, ἡ μὴ;

XI. 25. Lege 'introierit,' vel 'intrarit,' et fiet. Sic Hieronymus Origenis interpre. Jerem. p. 74, 'introierit —erit.'

XI. 26. Isaiæ lix. 20, καὶ ibi habetur. Cod. A. omitt. καί.

\*XI. 36. Origen. Cels. 320: παριστὰς τὴν ἀρχὴν τῆς τῶν πάντων ὑποστάσεως ἐν τῷ ἐξ αὐτοῦ, καὶ τὴν συνοχὴν ἐν τῷ δι' αὐτοῦ, καὶ τὸ τέλος ἐν τῷ εἰς αὐτόν.

XII. 2. Hier. iv. 179: 'sapere ad pudicitiam' non 'ad sobrietatem,' ut male in Lat. Codd. legitur; siquidem Græce scriptum est εἰς τὸ σωφρονεῖν.

<sup>1</sup> Ita Liber cui numerus B. 17. 9 in margine, et B. 17. 13: 'An legendum ὁ ἐπὶ πάντων Θεός. Origen. Cels. 259: Δῆλον δ' ὅτι ἐν τοῦτοις ἐγκαλεῖ Ἰουδαίους ὡς ψευδῶς ὑπολαμβάνουσιν ἑαυτοὺς εἶναι ἐκλεκτὴν μερίδα παρὰ πάντα τὰ ἔθνη τοῦ ἐπὶ πᾶσι Θεοῦ. et ibidem sæpius ante. Ibid. 264: δηλοῦται καὶ ἐκ τοῦ τὸν ἐπὶ πᾶσι θεὸν καὶ ὑπὸ τῶν ἀλλοτρίων τῆς ἡμετέρας πίστεως Ἑβραίων καλεῖσθαι θεόν. Sed B. 17. 4 in margine habebat, 'Lege ὧν ὁ ἐπὶ πάντων θεός.' Ed.

XII. 13. Hilar. p. 1257: 'Apostolus communicare nos sanctorum memoriis docuit, meas damnare coegisti.' Legebatur ταῖς μνείαις. Cod. F. ταῖς μνείαις. Sed Lat. 'necessitatibus.' Cod. D. 'memoriis.'

XIII. 3. Cod. F. τῷ ἀγαθοεργῷ. N. B. ἀγαθοεργός, ἀγαθοεργός, ut 1 Tim. vi. 18, ἀγαθοεργεῖν, et 1 Pet. ii. 14, in eadem re, εἰς ἔπαινον ἀγαθοποιῶν.

XIV. 12. Cod. F. om. τῷ Θεῷ. Habent Codd. A. C. Distinguo καὶ πάντα γλῶσσα ἐξομολογῆσεται. Τῷ Θεῷ ἄρα ἕκαστος ἡμῶν περὶ ἑαυτοῦ λόγον δώσει. Nam ἄρα οὖν omisso οὖν Cod. F. Sed ap. Esaiam, Cod. A. habet τῷ Θεῷ.

\*XIV. 15, 20. In Latina est, 'noli perdere,' 'noli destruere.'

XIV. 21. Omitt. Codd. A. C. ἡ σκανδαλίζεται, ἡ ἀσθενεῖ, et Orig. Cels. 396. Copt. Syr. A. Habent F. et B. Et N. B. ἡ σκάνδαλον, v. 13, videtur ex interpretamento esse æque ac hoc.

XV. 16. 'sanctificans;' an leg. *sacrificans*? Haud enim est ἱεροουργεῖν.

XV. 32. *refrigerer*; id venit ex lectione Cod. D. ἀναψύξωμαι.

XV. 31. Alibi λειτουργία vertitur 'obsequium.' Ergo legisse videtur ἡ διακονίας μου προσφορά.

XVI. 7. Ἰουνίαν. Codd. A. C. F. An scribendum Ἰουνιᾶν? id est, 'Junianum,' quod nomen sæpe apud Gruterum venit. Hier. iv. 454, 'Juliam.' MSS. Lat. omnes 'Juliam.'

XVI. 26. Ordo est, φανερωθέντος δὲ νῦν, διὰ τε γραφῶν—γνωρισθέντος. Ergo Latine 'quod nunc patefactum est, et—cognitum.'

\*XVI. 26. Origen. *Joan.* 97: φανερωθέντος δὲ νῦν διὰ τε γραφῶν προφητικῶν καὶ τῆς ἐπιφανείας τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ. Et 211: τὸ γὰρ φανερωθὲν νῦν μυστήριον πεφανέρωται διὰ τε γραφῶν προφητικῶν καὶ τῆς ἐπιφανείας τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ. Et 239: διὰ τε γραφῶν προφητικῶν καὶ τῆς ἐπιφανείας τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ. Et *Psalms.* 50 (ex *Philocalia*): διὰ τε γραφῶν προφητικῶν καὶ τῆς γενομένης εἰς αὐτοὺς ἐπιφανείας τοῦ σωτῆρος ἡμῶν λόγου τοῦ ἐν ἀρχῇ πρὸς τὸν Θεόν. *N.B.* τε. διὰ τε. Ergo aliud quid sequebatur. Omitt. Cod. D. et Vulg. Habet Cod. A.

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## NOTÆ IN EPISTOLAM BEATI PAULI APOSTOLI AD CORINTHIOS PRIMAM.

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II. 4. Lege ἐν πειθοῖ σοφίας. Tolle ἀνθρωπίνης obsequentia, et λόγους ut hic v. 13.

II. 13. Cod. F. Gr. ut ed. Sed Lat. ‘non in doctrinâ humanæ sapientiæ verbis sed in doctrinâ spiritus.’ Ergo tolle λόγους ut v. 4.

\*III. 1. Lege σαρκίνοις. Origenes sæpe.

III. 2. Falsa distinctio in Editione Romanâ. Sic enim Græce esset, ὡς νηπίοις γάλα ὑμῖν, vel ὡς νηπίους γάλα ὑμᾶς.

III. 11. Nota θεμέλιον ἄλλον. Gen. *Mascul.*

\*IV. 2. Lege ὧδε λοιπόν. Vulg. ‘hic jam quæritur.’

IV. 13. Lege ὥσπερ<sup>tanquã</sup> καθάρματα. (Sic Cod. Emmanuelis.) Sic Cod. G. ὥσπερ<sup>tanquã</sup> καθ. Sic 1 Cor. xv. 8, ὥσπερ<sup>tanquã</sup> ἐκτρώματι—κάμοι. -ρι et -ρει in vetust. Codd. idem valent.

\*V. 7. ὑπὲρ ἡμῶν. Omittit Origen. *Jerem.* 127, ubi Hieron. ‘Pascha quippe nostrum immolatus est Christus.’ *Cels.* 392 (omitt. MS. unus), et *Joan.* 162. Sed Cod. Oxon. habet, et Ambrosius Ferrarius<sup>1</sup> interpres; et 163: bis sine ὑπὲρ ἡμῶν: et tertium ibidem Cod. Oxon. ὑπὲρ ἡμῶν habet. Sed repugnant quæ statim subjungit Origenes: Οὐ γὰρ φησὶ τὸ πάσχα κυρίου ἐτύθη Χριστός. καὶ

<sup>1</sup> Cf. Huetii *Origeniana*, p. 286, col. 2. C. Ed.



πρὸς τοῦτο δὲ λεκτέον ἦτοι ὅτι ἀπλούστερον, πᾶσχα ἡμῶν τυθέν, τὸ δι' ἡμᾶς τυθέν εἴρηκεν. ἡ ὅτι πᾶσα ἐορτὴ ἀληθῶς κυρίου—οὐκ ἐν τούτῳ τῷ αἰῶνι—ἀλλὰ ἐν τῷ μέλλοντι. Qui ἡμῶν explicat δι' ἡμᾶς, non legit ibi ὑπὲρ ἡμῶν: nam δι' ἡμᾶς id ipsum est quod ὑπὲρ ἡμῶν.

V. 9. Millius putat aliam ab hac epistola esse nunc deperditam. Immo hæc ipsa est. Sic Coloss. in fine, ἡ ἐπιστολή, est illa ipsa epistola quam tunc scripsit. Vid. Eph. iii. 3, καθὼς προέγραψα ἐν ὀλίγῳ.

V. 11. Corrigo ἡ πόρνος ἡ ἡ πλεονέκτης.

V. 12. Cod. F. εἰ γὰρ μοι τοὺς ἔξω κρίνειν οὐχὶ τοὺς ἔσω; ὑμεῖς κρίνετε. Sic 1 Cor. x. 15, ὡς φρονίμοις λέγω. κρίνετε ὑμεῖς ὁ φημι.

V. 13. κρίνει, 'judicabit.' 'An κρίνει<sup>1</sup>?' [Sic Cod. Rom.]

V. 14. Corrigo ἐξάρατε τὸν πόρνον pro πονηρόν. Vid. supra, v. 8.

VI. 2. Forte legendum ἐπὶ τῶν δικῶν, 'in foris gentiliū.'

VI. 6. κρίνεται. Cod. F. κρίνατε. Lege κρίνετε, 'judicio contenditis.'

VI. 15. ἄρα οὖν τὰ μέλη, 'Tollens ergo.' Sed lego ἄρα οὖν τὰ, 'Numquid ergo membra Christi faciam meretricis.' Sic ἄρα οὖν initio sententiæ Paulus passim; vid. Concord. in ἄρα. Gal. ii. 17, Ἄρα Χριστὸς ἁμαρτίας διάκονος; μὴ γένοιτο. In cæteris ἄρα οὖν est illativum, non interrogativum. Et sic codex Luke in Bibliotheca Publica Cantab. 600 annorum clare ἄρα οὖν. Codex F.

<sup>an</sup> H. ἀρα ουν (sic). Recte: ἄρα οὖν est illativum semper apud Apostolum. Sed ἡ ἄρα οὖν erit interrogativum ut ἡ οὐκ οἶδατε, 'Numquid igitur,' &c.

<sup>1</sup> Ita conjiciebat Bentleius nondum collato Codice Vaticano. Mox accepta collatio firmavit conjecturam. Ed.

VI. 20. *pretio*. Dele 'magno.' Sic vii. 23, τιμῆς ἡγοράσθητε, 'Pretio emti estis.'

VI. 20. Tertull. *de Res. Carnis*, 'Cum monet (Apostolus) *tollere et magnificare* deum in corpore nostro,' et mox ibidem, 'Glorificate,' inquit, 'et *tollite* deum in corpore vestro.' Sic Athanas. ii. 18.

Irenæus, 419, 'Glorificate deum in corpore vestro.'

Cod. F. δοξάσατε δὴ τὸν θεὸν ἐν τῷ σώματι ὑμῶν. Cod. F. Lat. 'Glorificate et portate deum in corpore vestro.'

Videtur ortum ex varia lectione  $\left\{ \begin{array}{l} \text{δοξάσατε,} \\ \text{βαστάσατε.} \end{array} \right.$

Sic Gal. vi. 17, τὰ στίγματα τοῦ Ἰησοῦ βαστάζω ἐν τῷ σώματί μου. Ἄρατε esset 'tollite' magis quam 'portate.' Vel utrumque extitit δοξάσατε δὴ καὶ βαστάσατε, et alterum excidit ob ὁμοιοτέλευτον.

Methodius apud Epiphan. 579, δοξάσατε οὖν τὸν θεὸν ἐν τῷ σώματι ὑμῶν.

VII. 3. Mutatum a Lectionariis uti quædam Hebraica Vet. Test. quæ tractu temporis pro obscænis ferebantur.

VII. 5. ἦτε, 'in id ipsum revertimini.' Voluit ἴτε.

\*VII. 11. Forte χωρισθῇ, ἢ μενέτω.

VII. 35. Hier. iv. 158, 'quod honestum est et intente facit servire domino.' Proprietatem Græcam Latinus sermo non explicat. Quibus in verbis quis possit edicere πρὸς τὸ εὐσχημον...ἀπερισπάστως? Unde et in Lat. Codd. ob translationis difficultatem hoc penitus non invenitur.

VII. 40. Cod. F. ἔχω, *habeam*. Recte. Sic 1 Cor. iv. 9, δοκῶ γὰρ ὁ Θεὸς ἡμᾶς ἀπέδειξεν.

IX. 1. Cod. F. οὐ  $\overline{\chi\upsilon}$  Ἰησοῦν τὸν κύριον. Recte. (χι. χν.) Nam post οὐ cur οὐχί?

\*IX. 12. στέγομεν. Commentarius Græcus in Actus Apostolorum et Pauli Epistolas in Bibl. Seguiet, cui

numerus xxvi, ad hunc locum hæc habet, *στέργομεν. τῶν ἀναγκαίων δηλονότι ἐπιδεόμενοι ὑπομένομεν· εἰ δὲ γράφεται, στέργομεν· ἀντὶ τοῦ ἀγαπῶμεν καὶ πεινῆν καὶ διψῆν καὶ τᾶλλα ἵνα μήτις γένηται ἐγκοπή.* D<sup>s</sup> Wetstenius Lutetiæ exscripsit.

IX. 12. Cod. A. Ἀλλ' οὐ κεχρήμεθα. Male diviserunt polyglottorum curatores οὐκ ἐχρήμεθα. Unde Millius, σφάλμα, credo, scribæ esse opinatus, omisit.

IX. 20. Cod. A. inserit μὴ ὦν αὐτὸς ὑπένομ—reliqua abscissa. Vel lege ὑπόνομος, vel ὑπὸ νόμον, et sic prius pro ὡς ὑπὸ νόμον lege ὑπόνομος, ut mox ὡς ἄνομος.

IX. 27. Cod. F. τὸ στόμα. Lectio egregia ὑπωπιάζω μου στόμα. Refer ad πυκτεῦν et ἀέρα δέρων. Πυκταί, ὑπωπίασις contusam faciem exhibebant. Cod. F. Lat. 'castigo corpus meum.' Cod. G. στῶμα et ὑποπειάζω. Cod. G. Lat. 'castigo et lividum facio meum corpus.' Non στόμα solum sed σῶμα. Virgil. 'pugna Entelli' (*Æn.* v.):

'Multa cavo lateri ingeminant et pectore vastos  
Dant sonitus.'

Malim ὑποπιέζω vel ὑποπιάζω, nemo enim agonistes ὑπωπιάζει proprium corpus: sed adversarius invito hoc facit. Deinde ὑπωπιάζω ad pugilatum tantummodo spectat. ὑποπιέζω et ad πυκτεῦν et ad τρέχειν:

'Multa tulit fecitque puer, sudavit et alsit  
Abstiniuit venere et vino.'

\*IX. 27. Origen. *Jerem.* 193: ταλαιπωρεῖν καὶ κάμνειν, ὑπωπιάζειν τὸ σῶμα νηστείαις, καὶ δουλαγωγεῖν αὐτὸ ἀποχαῖς τοιῶνδε βρωμάτων.

X. 7. Forte εἰδωλάτρας γίνεσθε (-θαι), et postea v. 10, γογγύζωμεν cum Cod. D.

X. 16. Forte corrigendum εἰς ἄρτος, ἐν πόμα.

\*X. 28. Origen. *Cels.* 392: ὡς προτρέπει ἡμᾶς ἐπὶ τὴν ὡς μὲν πρὸς ἀληθείαν εἰδωλοθύτων χρῆσιν, ἢ, ἵν' οὕτως ὀνο-

μάσω, Δαιμονιοθύτων, ὡς δ' αὐτὸς προσαγορεύσαι ἂν, ἱεροθύτων. *Idem*, 397: τὰ καλούμενα παρὰ τοῖς πολλοῖς ἱερόθυτα.

X. 29. Forte pro ἑαυτοῦ legendum CAYTOY<sup>1</sup>.

XI. 10. Jacobus Gothofredus pro ἔξουσίαν conjicit ἔξουβίαν, 'exuviam.'

\*XI. 10. Forte leg. διὰ τοὺς ἀδελφούς, ut 2 Tim. iii. 16.

XI. 27. Cod. F. ἐσθίηται—πίνηται. Unde forte corrigendum ὥστε ὅσοι ἂν ἐσθίητε τὸν ἄρτον ἢ πίνητε τὸ ποτήριον τοῦ κυρίου ἀναξίως ἔνοχοι ἐστὲ τοῦ σώματος.

XI. 29. Recte delent ἀναξίως, nam conditio est in illis μὴ διακρίνων, 'si non dijudicet corpus.'

XII. 27. Hoc est, 'universi σῶμα estis, singuli μέλη estis.'

XII. 28. Pro 'δυνάμεις' habet τρίτον διδασκάλους καὶ ποιμένας, εἶτα χαρίσματα ἱαμάτων. Chrys. iii. 73, item p. 77. Videtur egregia lectio et confirmatur ex Ephes. iv. 11, τοὺς μὲν ἀποστόλους, τοὺς δὲ προφητάς, τοὺς δὲ εὐαγγελιστάς, τοὺς δὲ ποιμένας καὶ διδασκάλους. Ergo et v. 29, lege μὴ πάντες ποιμένες; non δυνάμεις.

XII. 31. Cod. D. καὶ εἶτι. Cod. F. εἰ τει. Distingue ζηλοῦτε—χαρίσματα τὰ κρείσσονα καὶ εἶ τι καθ' ὑπερβολὴν· ὁδὸν ὑμῖν δείκνυμι, 'Æmulamini charismata majora et si quid est excellens: viam vobis demonstro.'

XII. 31. Salmasius, de *Fænore Trapezitico*, legit, καὶ εἶ τι καθ' ὑπερβολὴν ὅλον ὑμῖν δείκνυμι.

XIII. 1. εχω εν ειμι. η χαλκος ηχων, Cod. D. et Cod. F. Forte οὐδὲν εἰμι ἢ χαλκός, ut versibus sequentibus οὐδὲν εἰμι. Aristophanes, οὐδὲν γὰρ ἔσμεν ἢ Ποσειδῶν καὶ σκάφη. Verte 'nihil sum nisi æs sonans.'

XIV. 3. εἰ γάρ, Cod. F. Scribe ἢ γάρ.

<sup>1</sup> [i. e. σαντοῦ.] Ed.

\*XIV. 7. αὐλοί. Sextus, p. 130, μουσική ἐστὶ καὶ λυπομένων παρηγόρημα, ὅθεν καὶ τοῖς πενθοῦσιν αὐλοὶ μελωδοῦσιν, οἱ τὴν λύπην αὐτῶν ἐπικουφίζοντες.

XIV. 10. N.B. φωνῶν, 'linguarum.'

\*XIV. 11. ἐν ἐμοὶ βάρβαρος. Forte legendum ἐν μοι βάρβαρός ἐστι. ἐνι vero antea in hac epistola vi. 5, οὕτως οὐκ ἐνι ἐν ὑμῖν. ἐνι pro ἐστι.

\*XIV. 32. Forte ὑποτάσσεται.

XIV. 38. ἀγνοεῖται, 'ignoratur.' Sic Origenes et interpretes Hieronymus in *Hieremiam*, p. 58 et iii. 619, 'Qui ignorat ignorabitur.'

XIV. 38. Origen. *Jerem.* 58, ἀγνοεῖται. Origen. probans Jesum nescisse quædam ut Matt. vii. 23, 'Discedite a me οὐδέποτε ἔγνων ὑμᾶς, addit ἔγνω γὰρ τὰ διαφέροντα καὶ κρείττονα, καὶ ἔγνω Κύριος τοὺς ὄντας αὐτοῦ (2 Tim. ii. 19). καὶ εἴ τις ἀγνοεῖ ἀγνοεῖται, οὐκοῦν ὁ ἁμαρτωλὸς ἀγνοεῖται ὑπὸ τοῦ Θεοῦ.' Interpretes Hieron., 'Scit dominus eos qui ejus sunt et si quis ignorat ignoratur. Igitur, ut constat, peccator ignoratur a Deo. Dicet mihi aliquis ex auditoribus,' &c.

XV. 5. Κηφᾶ καὶ μετὰ ταῦτα τοῖς ἑνδεκα. Cod. F. Hier. ii. 590, 'Paulus refert quod apparuit Dominus primum undecim, deinde Apostolis omnibus, alios volens intelligi *primos*, alios *secundos* Christi discipulos.'

\*XV. 7. εἶτα τοῖς ἀποστόλοις πᾶσι, quod παραφράζει Origen. *Cels.* 100: ἔπειτα τοῖς ἑτέροις παρὰ τοὺς δώδεκα ἀποστόλους πᾶσι, (leg. ἀποστόλοις), τάχα τοῖς ἐβδομήκοντα.

\*XV. 19. Origen. *Matth.* 486. Sed mox Orig. in *Explic.*: οὐ πάντως ἐν τῇ ζωῇ ταύτῃ ἐν Χριστῷ ἡλικιῶς ἐστὶ μόνον.

XV. 24. Origen. *Joan.* 157, oblique, ὅτε παραδίδωσι.

XV. 29. ἑπεὶ, 'alioquin.' Recte. Sic Rom. xi. 22, ἑπεὶ καὶ σὺ ἐκκοπήσῃ, 'alioquin et tu excideris.'

XV. 29. Origen. *Matth.* 487, ὑπὲρ αὐτῶν, et inchoat sententiam Εἰ ὅλως.

XV. 32. κατὰ ἀνθρώπων Scaliger corrigit. Irenæus, 420, 'Secundum hominem cum bestiis Ephesi pugnavi.'

XV. 32. εἰ νεκροὶ οὐκ ἐγείρονται. 'Græci, excepto *Theodoreto*, clausulam hanc abrumpunt a superiori sententia et adjungunt sequenti: quod facit et Hieronymus in *Esai.* 22.' Millius. Recte.

\*XV. 47. Lege οὐνιός ἐξ οὐνοῦ. Vulg. 'de cælo cœlestis.' Sed vide Millium.

\*XV. 49. Origenes explicando ἐφορέσαμεν ἁμαρτωλοὶ ὄντες τὴν εἰκόνα τοῦ χροῖκοῦ φορέσωμεν μετανοοῦντες τὴν εἰκόνα τοῦ ἐπουρανίου.

\*XV. 51. Cod. A. οὐ inserit. Sed 8 factum ex (Υ)ι.

XV. 55. Stulte vertunt 'contentionem.' Nam τὸ νῖκος est νικῆ, ut τὸ πλοῦτος, τὸ ζῆλος.

\*XV. 55. Sub νῖκος in Cod. A, visibile est TPON.

XVI. 9. ἐνεργής, Codd. A. C. F. 'Evidens' est ἐναργής. Glossarium ἐναργής, 'evidens,' ἐναργῶς, 'evidenter.' Idem ἐνεργής, 'efficax.' Erat ιδιωτισμὸς Scriptoris. Hier. *Præf. ad Eph.* 'magnum et efficax.' Hier. III. 34, 'evidens.'

## NOTÆ IN EPISTOLAM BEATI PAULI APOSTOLI AD CORINTHIOS SECUNDAM.

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I. 3. Hilar. p. 302, 'deus pater.' Cyrill. Hier. 115,  
Θεὸς καὶ πατήρ.

I. 6. Codex F. εἴτε δὲ θλιβόμεθα ὑπὲρ τῆς ὑμῶν παρα-  
κλήσεως καὶ σωτηρίας τῆς ἐνεργουμένης ἐν ὑπομονῇ τῶν αὐτῶν  
παθημάτων ὡς καὶ ἡμεῖς πάσχομεν, καὶ ἡ ἐλπίς ἡμῶν βεβαία  
ὑπὲρ ὑμῶν, εἴτε παρακαλούμεθα ὑπὲρ τῆς ὑμῶν παρακλήσεως  
καὶ σωτηρίας εἰδότες.

Hanc lectionem sequuntur codices novi plerique  
omnes, *et placet*. Nam altera et σολοικίζει et sententia  
laborat.

Cod. B. ut Cod. F. nisi quod desit in initio τῆς σωτη-  
ρίας, et [legat] ὧν non ὡς.

I. 15. Cod. A. a primâ manu, ἔχωμεν, ut ex spatio  
videtur.

I. 16. Forte legendum δευτέραν χαράν. Unus Lati-  
nus, 'secundum gaudium.' Cod. B. χαρὰν σχῆτε.

\*II. 10. Recte Cod. A. καὶ γὰρ ὁ καὶ χάρισμαί, εἴ  
τι κεχάρισμαι, δι' ὑμᾶς.

V. 10. Lego πρὸς ὃ ἔπραξεν, 'prout gessit.' Sic  
Ephes. iii. 4, πρὸς ὃ δύνασθε ἀναγινώσκοντες, 'prout potestis  
legentes.'



\*VI. 9. Origen. *Psalms*. 46 obiter, πειραζόμενος οὐ θανατοῦται, νομιζόμενος εἶναι πτωχὸς πολλοὺς πλουτίζει. Idem, Εὐχῆς, II. 19: παρακαλῶμεν πειραζόμενοι μὴ θανατοῦσθαι.

VII. 7. Forte delenda ἐν παρουσίᾳ αὐτοῦ. Quære an post οὐ μόνον δὲ, repetere solet.

VIII. 7. τῇ ἐξ ὑμῶν εἰς ἡμᾶς ἀγάπη, 'caritate vestra in nos.' Sic ix. 2, ὁ ἐξ ὑμῶν ζῆλος, 'æmulatio vestra.' Sed ibi Cod. C. omitt. ἐξ, et aliquot Codd. apud Millium.

VIII. 20. Cod. F. ὑποστελλόμενοι, 'devitantes.' Nota compositum.

VIII. 24. Codd. B. D. F. ἐνδεικνύμενοι, quod forte verum, si legatur τὴν νῦν ἐνδειξιν pro οὖν.

\*X. 3. Et Origenes et Clemens, cum ad Gentiles scriberent, qui Hebraismum τὸ περιπατοῦντες forte non caperent, consulto immutabant, hic ὄντες, substituendo, ille ζῶντες.

X. 13. ἐμέρισεν. Sic Rom. xii. 3, ὡς ὁ Θεὸς ἐμέρισε μέτρον πίστεως. Lat. 'Sicut Deus divisit mensuram fidei.' Sed hic οὐ ἐμέρισεν, 'quam mensus est.' An legebat ἐμέτρησεν? Vide Millium.

X. 14. Cod. B. ὡς γὰρ μὴ ἐφίκν. omisso οὐ. Recte.

XI. 5. 'fecisse.' Forte 'fuisse.' Vid. xii. 9.

XII. 4. ἄρρητα ῥήματα. Hier. iv. 219, 'verba ineffabilia.' Chrysost. iii. 105. ἄρρητα. 'Arcana' sunt ἀπόρρητα.

XII. 12. Lego 'ab his, qui sunt supra modum, Apostolis.'

XIII. 2. Forte fuit οὐ φείσομαι ἔτι. Ἡ δοκιμὴν... Archelaus, 44, Aut documentum quæritis—Christus. Hier. ad Ephes. p. 346, An experimentum—Christus. Et II. 683, et append. p. 137. Cyrill. Hier. p. 145, Ἡ δοκιμὴν.

## NOTÆ IN EPISTOLAM BEATI PAULI APOSTOLI AD GALATAS.

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I. 1. Hier. iv. 225. Sciendum in Marcionis Apostolo non esse scriptum ‘et per deum patrem.’ Athanas. 884, ut ed.

I. 6. Hier. ad locum, ‘in gratiam Christi Jesu.’ Hyperbaton est, quod ita suo ordine legi potest. ‘Miror quod tam cito transferimini a Christo Jesu, qui vos vocavit in gratiam.’ Ergo legebat ‘Christo.’

I. 8, 9. Athanas. i. 212, mutat ordinem duorum versuum.

I. 10. Hier. ad loc. omitt. γάρ. Idem legit *an—aut.*

I. 11. ‘notum enim.’ Hier. ad loc. Sed δὲ Athanas. 884.

I. 12. οὐδὲ, Athanas. 884.

I. 13. Act. ix. 21. De Saulo et re eadem ὁ πορθήσας ‘qui expugnabat.’ καὶ ἐπόρθουν, Chrys. iii. 106.

I. 15. Θεὸς præter Millium omittit E. Seguiet; si Θεὸς, tum esset ὁ Θεὸς ὁ ἀφορίσας, et est ὁ ἀφορ. in editione Fellii. Hier. iii. 380: ‘placuit deo qui separavit;’ sed ibidem 528: ‘placuit ei qui.’ Athanas. 885: ὁ Θεὸς ὁ ἀφορίσας. Euseb. in Psalm. 258: ἡνὶδ. ὁ ἀφορίσας, omisso Θεός. Irenæus, 417: ‘placuit Deo.’

I. 17. 'veni' est ἀπῆλθον non ἀνῆλθον. Sed vid. v. 18.

I. 19. Hier. ad loc. 'neminem.'

I. 22. Hier. ad loc. 'auditum habebant.'

II. 4. καταδουλώσωσιν Cod. F., et ἵνα μὴ ἡμᾶς. De οἷς οὐδὲ, quæ olim abfuerunt, Iren., Tertull., et Cod. D, certe ex illo μὴ apud Cod. F., præclara lectio oritur: hoc modo, διὰ δὲ τοὺς παρεισάκτους ψευδαδελφούς... ἐν Χῶ Ἰοῦ. ἵνα μὴ ἡμᾶς καταδουλώσωσιν, πρὸς ὥραν εἴξαμεν τῇ ὑποταγῇ, 'ut ne nos in servitutem redigerent, ad horam cessimus subjectioni.' Sic 'oni,' MSS. omnes, et Cod. F. Lat. Vel etiam sine μὴ sententia recte procedit. Hier. iv. 238, hoc esse quod in Codicibus legatur *Latinis*: 'Quibus ad horam cessimus subjectioni.' Ibid. 239. Græci Codd.: 'quibus neque ad horam.' August. ap Hier. iv. 633, quibus nec ad horam cessimus subjectioni. Irenæus 234: omittit οὐδὲ, neque, et habet 'subjectioni,' ub. vid. notas. Sulpicius Severus, *Dial.* p. 611: 'Satius æstimans ad horam cedere, quam his non consulere quorum cervicibus gladius imminebat.'

II. 19. συνεσταύρωμαι, 'confixus sum cruci' (Sic Hier. ad loc.). Obscure: videtur scripsisse 'concrucifixus sum.' Rom. vi. 6, 'simul crucifixus.' Matth. xxvii. 44, 'crucifixi cum' et sic Marc. xv. 32. Joh. xix. 32. Totum vel leg., 'cum Christo fixus sum cruci.' Sic Ephes. ii. 5, συνεζωποίησεν ἡμᾶς τῷ Χριστῷ; 'convivificavit nos Christo, et conresuscitavit,' &c.

III. 1. Dele τῇ ἀληθείᾳ μὴ πείθεσθαι, cum A. B. F. et Hier. ad loc. Copt. Syr. (C. habet). Tertull. *de Præsc. Hær.*: 'O insensati Galatæ, quis vos fascinavit?' non amplius. Hier. ad locum: Legitur in quibusdam Codd. 'fascinavit non credere veritati.' Sed quia hoc in exemplaribus Adamantiis non habetur omisimus<sup>1</sup>.

\*III. 12. Abscissa sunt codice A. -ήσας αὐτὰ ἀνος, et ex spatio ἀνος videtur deesse.

<sup>1</sup> Ad hunc locum cf. Bentleii Opp. Vol. iii. pag. 521. Ed.

III. 16. Lego. *At Abrahæ—Absorptum a...ordinat.* δὲ ‘at’ sæpe, ut iv. 3, ὅτε δὲ ἦλθε. ‘At ubi venit.’

III. 16. ‘Et semini tuo.’ MSS. quidam ‘et in semine tuo.’ Nempe Gen. xxii. 18: καὶ ἐνευλογηθήσονται ἐν τῷ σπέρματί σου πάντα τὰ ἔθνη, et xxvi. 4: Nam quod in Genesi etiam dicitur ‘et semini tuo,’ hoc tantum est *dabo terram hanc*, nihil ad benedictionem gentium. Tertull. *de carne Christi*: ‘Non dixit seminibus, tanquam *de pluribus*, sed semine, tanquam *de uno*, quod est Christus.’ Irenæus, 453, de—de.

III. 19. Cod. F. τί οὖν; ὁ νόμος τῶν πράξεων ἐτέθη ἄχρῃς, Lat. ‘Quid igitur? Lex propter transgressionem posita.’ et Hier. ad loc. Irenæus, 210 *bis*: ‘Quid ergo lex factorum,—cui promissum est,’ et sic p. 432. August. apud Hier. iv. 636: ‘Quid ergo lex?’ atque huic interrogationi respondet. ‘Prævaricationis gratia, &c. promissum est,’ et Hier. iv. 200: ‘et cui repromissum est.’ Ergo hic pro ‘promiserat,’ lego ‘promissum erat.’

\*III. 19. Forte δι’ ἀγγέλου οὐ χειρὶ, vel οὐκ ἐν χειρὶ, cf. Act. vii. 35<sup>1</sup>.

\*III. 20. Forte ὁ γὰρ μεσίτης.

III. 29. Cod. A. ἅπαντες γὰρ ὑμεῖς ἐστε  $\overline{X\upsilon} \overline{\iota\nu}$ ; εἰ δὲ ὑμεῖς  $\overline{X\upsilon}$ . Codd. F. G. πάντες γὰρ ὑμεῖς ἐν ἐστέ ἐν  $\overline{X\omega} \overline{\iota\nu}$ ; εἰ δὲ ὑμεῖς πάντες ἐν ἐστέ ἐν  $\overline{X\omega} \overline{\iota\nu}$ . Sed Lat. ut edit. Alterutra lectio vera est, non ex utraque mixta, ut Vulgat. Hier. in locum, et iv. 383, ‘*unum* estis.’ Hilar. 952, ‘*unum estis*.’

IV. 4. Cyprianus, 37: ‘*natum* ex muliere.’ Tertull. *de vel. Virg.*: ‘*factum* ex muliere.’ Ibid. *de carne Christi*: ‘*factum* ex muliere.’ Hoc quidem impressius quod *factum* potius dicit quam *natum*, simplicius enim enuntiasset

<sup>1</sup> Cod. C. a prima manu habet,

(1) δι’ ἀγγέλου ἐν χειρὶ.

Bentleius autem conjiciebat,

(2) δι’ ἀγγέλου οὐκ ἐν χειρὶ.

(1) ΔΙΑΓΓΕΛΟΤΕΝΧΕΙΡΙ.

(2) ΔΙΑΓΓΕΛΟΤΟΤΚΕΝΧΕΙΡΙ. Ed.

*natum.* Athanas. 580, γενόμενον. Sed plures ibi MSS. γεννώμενον. Sed 1120, γενόμενον. Pseudath. I., γεννώμενον.

\*IV. 25. τὸ δὲ Ἄγαρ συστοιχεῖ. *Sic lege. Lege δουλεύει γάρ.* [De hoc loco Bentleius, in *Epistola ad Joannem Millium*, Opp. Vol. II. p. 363, hæc habet:

“Locus est cap. iv. in *Ep. ad Galatas*, qui ab ineunte fere Christianismo usque ad hanc memoriam doctissimos viros exercuit. 22. Γέγραπται γάρ, ὅτι Ἀβραὰμ δύο υἱοὺς ἔσχευ' ἓνα ἐκ τῆς παιδίσκης, καὶ ἓνα ἐκ τῆς ἐλευθέρας. 23. Ἄλλ' ὁ μὲν ἐκ τῆς παιδίσκης, κατὰ σάρκα γεγέννηται· ὁ δὲ ἐκ τῆς ἐλευθέρας, διὰ τῆς ἐπαγγελίας. 24. Ἀτινά ἐστιν ἀλληγορούμενα· αὗται γάρ εἰσιν αἱ δύο διαθήκαι· μία μὲν ἀπὸ ὅρους Σινᾶ, εἰς δουλείαν γεννώσα, ἥτις ἐστὶν Ἄγαρ. 25. Τὸ γὰρ Ἄγαρ Σινᾶ ὅρος ἐστὶν ἐν τῇ Ἀραβίᾳ, συστοιχεῖ δὲ τῇ νῦν Ἱερουσαλὴμ, δουλεύει δὲ μετὰ τῶν τέκνων αὐτῆς. 26. Ἡ δὲ ἄνω Ἱερουσαλὴμ, ἐλευθέρη ἐστὶν, ἥτις ἐστὶ μήτηρ πάντων ἡμῶν. Memini equidem, Milli, me non ita pridem a te rogatum, ut de perdifficili hoc loco iudicium meum interponerem, vehementer approbasse sententiam tuam, quam in illa tua editione posuisti: neque enim eundem montem et Agarem vocatum esse et Sinam, neque vero ullum usquam gentium eo nomine notatum esse, neque porro Agarem servam (si de serva malit quispiam, quam de monte accipere) in eadem allegoria et monti respondere posse, et legi quæ ex monte promulgata est: atque his de causis in diversa consilia itum esse ab antiquis, quorum alii Σινᾶ, sed plures Τὸ γὰρ Ἄγαρ, e libris sustulerunt: quæ autem nostra et patrum memoria viri magni commentati sunt, tantum abesse ut locum faciant explicatiorem, ut novis etiam obscuritatibus involvant. Qua quidem occasione, ne omnino ἀσύμβολος essem, conjecturam, ut scis, extemporalem in medium attuli, quæ etiam tum visa est ad veritatem proxime accedere. Scilicet e regione verbi Σινᾶ adnotasse olim quempiam enarrationis causa, Σινᾶ ὅρος ἐστὶν ἐν τῇ Ἀραβίᾳ, *Sina iste, quem memorat Apostolus, mons Arabiæ est*; ea autem verba non multo post, ut sæpe usu venit, de libri margine in orationem ipsam irrepsisse: nam Apostoli quidem ea non

esse, sed παρεμβεβλημένα, ex ipso statim vultu et colore totiusque adeo corporis filo cognosci posse: et proinde me paratum esse ὀβελίζειν hunc locum, nisi quid tibi secus videretur. Cum autem tibi valde placere conjecturam meam præ te ferres: atqui, inquam, ut vera ista sit sive opinio sive adeo suspicio nostra, necesse est illud δὲ quod vocem συστοιχεί proxime subsequitur, pro supervacaneo auferatur. Dictum ac factum editionem tuam inspiciamus, ibique quatuor ad minimum MSS. libros comperimus conjunctionem istam non agnoscere: quod sane non de nihilo est, neque ulla commode ratio reddi potest cur abfuerit, si verba, de quibus hæc quæstio est, nunquam non in codicibus extitissent. Tanta res tam tenui indicio patefacta satis refellit vuculas imperitorum aut malevolorum hominum, qui diligentiam istam minutas scripturæ varietates sectantem, tanquam obscuram et sollicitam et nimiam vituperationem adducunt. Quis enim dubitet quin melior multo et apertior fiat sententia, si auctoritate manuscriptorum expungatur δέ· tum autem Σινᾶ ὅρος ἐστὶν ἐν τῇ Ἀραβίᾳ de medio discedant; et totus deinde locus sic legatur: Ἀτινά ἐστὶν ἀλληγορούμενα· αὗται γὰρ εἰσιν αἱ δύο διαθῆκαι· μία μὲν ἀπὸ ὅρους Σινᾶ, εἰς δουλείαν γεννώσα, ἥτις ἐστὶν Ἀγαρ. Τὸ δὲ Ἀγαρ συστοιχεί τῇ νῦν Ἱερουσαλήμ, δουλεύει γὰρ μετὰ τῶν τέκνων αὐτῆς· hoc est, *Agar autem respondet Hierosolymis, serviunt enim cum progenie sua.* Γὰρ et δὲ locum inter se permutare jussi fide MS. Alexandrini, et aliorum: quinetiam dedita opera *Hierosolyma* dixi non *Ierusalem*; ut ex ipsa dictione foret perspicuum, quorsum illud δουλεύει pertineret. Ipsa enim flagitat sententia ut δουλεύει referatur ad Ἱερουσαλήμ. Quod cum ita sit; cur, amabo, Apostolus tali usus est constructione verborum, qua δουλεύει cum Ἀγαρ necessario convenire videatur? aut quamobrem τὸ Ἀγαρ genere neutro posuit; quasi vero Ἀγαρ materialiter ac pro voce, non pro ancilla, hic usurpetur? Hactenus opinor prospere mihi conjectura processit, ut mons iste Arabiæ omnibus machinis loco movendus esse videatur: sed male vero me habent hi scrupuli, neque aliud habeo quod dicam aut conjectem; præterquam ex quo tempore verba ista de margine in orationis textum adscita sunt, sicuti mox



conjunctionem δὲ quosdam homines intrusisse, ita alia nonnulla mutavisse leviter et ad commentitiam eam sententiam accommodasse. Nam profecto facile animum induco, ut credam hoc modo scripsisse S. Paulum: Τῇ δὲ Ἀγαρ συστοιχεῖ ἡ νῦν Ἰερουσαλήμ, δουλεύει γὰρ μετὰ τέκνων αὐτῆς. Ἡ δὲ ἄνω, &c. *Agari autem respondet Ierusalem, servit enim cum liberis suis. Quæ vero supra est Ierusalem, libera est, quæ mater est omnium nostrum: postea vero adulterina ista sese insinuasce hoc exemplo, Τῇ δὲ Ἀγαρ Σινᾷ ὅρος ἐστὶν ἐν τῇ Ἀραβίᾳ συστοιχεῖ ἡ νῦν Ἰερουσαλήμ. Cum autem hæc oratio, ut cernis, in manifestum solœcismum cadat, simile sane vero est, ne dicam necessarium, verba ista τῇ et ἡ sic brevi a scribis immutatum iri, quemadmodum hodie vulgo feruntur. Quis enim non incuset imperitiam notariorum librariorumque incuriam, ut S. Hieronymi verbis utar, qui scribunt, non quod inveniunt, sed quod intelligunt; et dum alienos errores emendare nituntur, ostendunt suos?"]*

IV. 31. Lege ἄρα οὖν ἀδελφοὶ οὐκ ἔσμεν παιδίσκης τέκνα ἀλλὰ ἐλευθέρως τῇ ἐλευθερίᾳ ἣ ἡμᾶς Χριστὸς ἡλευθέρωσεν. Στήκετε οὖν..., vel legendum ἣ ἐλευθερία, et delendum ἣ. Hier. iii. 389: ‘*Nos autem fratres non sumus filii ancillæ sed liberæ, qua libertate donavit Christus.*’ Et sic ad locum.

V. 7. An distinguendum τίς ὑμᾶς ἐνέκοψεν;? Legendum μηδενὶ πείθεσθε. Lego ἡ πεισμονὴ ἐκ τοῦ καλοῦντος ὑμᾶς, delete οὐκ. Vid. Millium. Lucifer 219, ut Vulg.: ‘*Currebatis...non obedire;*’ mox ‘*Qui nemini consenseritis suasio vestra ex deo est, qui vocat vos. Nescitis quia modicum fermentum totam massam corrumpit?*’ Tertull. *de Præsc. Hær.*: ‘*Tam bene currebatis...quis vos impedit?*’ non amplius. Cod. F. τῇ ἀληθείᾳ μὴ πείθεσθαι, μηδενὶ πείθεσθαι. Lat.: ‘*veritati non obedire. Nemini consenseritis. Persuasio non est ex eo qui vocat vos.*’ Hier. ad loc.: Sequitur ‘*nemini consenseritis.*’ Sed quia nec in Græcis libris nec in his qui in Apostolum commentati sunt hoc scriptum invenimus prætereundum videtur. Ibid. v. 8. In Latinis codicibus invenio ‘*persuasio vestra ex*



deo est, qui vocavit vos'...Melius igitur et verius sic legitur 'persuasio vestra non est *ex eo* qui vocavit vos.'

\*V. 7. Lege ἐνέκοψε. Dele τῇ ἀληθείᾳ μὴ πείθεσθαι.

\*V. 12. ἀποκόψονται. Excerpta Dionis, p. 763, de Elagabalo: ὅτι τὸ αἰδοῖον περιέτεμε καὶ χοιρείων κρεῶν ὥς καὶ καθαρώτερον ἐκ τούτων θρησκευῶν ἀπείχετο, ἐβουλεύσατο μὲν παντάπασιν αὐτὸ ἀποκόψαι.

\*VI. 2. ἀναπληρώσατε, 'adimplebitis.' Vulg. et Hier. ad loc. Legebat ἀναπληρώσετε, et sic B. F.

# NOTÆ IN EPISTOLAM BEATI PAULI APOSTOLI AD EPHESIOS.

[ΠΡΟΣ ΕΦΕΣΙΟΥΣ. Cod. B.]

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\*I. 1. Dele ἐν Ἐφέσῳ. R. B.

I. 1. Xv. Iv. Cod. B. et omnes fere Latini 'Christi Jesu.' Forte τοῖς ἁγίοις κλητοῖς οὖσι καὶ πιστοῖς. Rom. viii. 28.

I. 5. Dubitat Hieron. utrum ἐν ἀγάπῃ sequentibus an præcedentibus jungendum sit.

I. 5. 6. Hier. ad locum. Non scriptum quod in Lat. Codd. habetur 'dilecto filio suo,' sed simpliciter 'dilecto.'

I. 8. ἡς ἐπερίσσευσεν. 'Quam abundare fecit.' Sic vertendum ut 2 Cor. ix. 8, δυνατεῖ ὁ Θεὸς πᾶσαν χάριν περισσεῦσαι εἰς ὑμᾶς, 'abundare facere in vobis.'

I. 9. Connectit et distinguit Hieron. εἰς ἡμᾶς ἐν πάσῃ σοφίᾳ καὶ φρονήσει γνωρίσας ἡμῖν. Deinde et memorat distinctionem quæ nunc fertur.

I. 9. 'ut notum faceret.' Vulg. Sic Hil. Legebat γνωρίσαι. Sic Codd. F. G.

I. 14. Latinus, inquit Hieron., ‘adoptionis.’ Sed non habet in Græco *υιοθεσίαν* sed *περιποίησιν*: quam nos ‘acquisitionem’ vel ‘possessionem’ possumus dicere. Deceptus est a Codice suo, scripsit enim Latinus ‘adeptio.’

I. 16. Agnoscit Hieron. et in Latino et in Græco solœcismum esse. Sed lego, *δῶῃ ὑμῖν—πεφωτισμένοις*. Ille hyperbato durissimo sonat.

II. 4. Hieron. *ὁ δὲ Θεός*. ‘Conjunctio caussalis aut ab indoctis addita scriptoribus, aut ab ipso Paulo, qui erat imperitus sermone, superflue usurpata.’

II. 5. Hilar. p. 403. ‘Et cum essemus mortui peccatis vivificavit nos simul cum Christo et coexcitavit et collocavit in cœlestibus.’ Delet *χάριτί ἐστε σεσωσμένοι*, quod sane videtur ex v. 8, ubi repetitur, de margine insertum in textum.

II. 20. *ἀκρογωνιαίου αὐτοῦ* Xv. Iv. Codd. A, B. *ἀκρογωνιαίου λίθου αὐτοῦ* Iv. Xv. Cod. F. Videtur *αὐτοῦ* factum ex *λίθου*. Lege ergo *ἀκρογωνιαίου λίθου*. Xv. Iv.

\*II. 20. Origen. *Joan.* 184, omittit *αὐτοῦ*.

III. 1. *τούτου χάριν*. Hier. notat *ἀνανταπόδοτον*, neque enim dicit, Ego Paulus hoc vel illud feci, sed suspensa manente sententia transgressus ad alia est. De solœcismis et infantia Paulli plura hic habet.

\*III. 3. Lege *ἐγνωρίσθη*. Cf. c. i. 9.

\*III. 9. Lege *οἰκονομία*.

III. 11. ‘quam fecit in Christo.’ Hieron. refert ‘quam’ ad *sapientiam* non ad *præfinitionem*.

III. 13. *ἐκκακεῖν* Codd. F. G. Hieron. *ἐκκακεῖν*, vel verti potest ‘deficiatis’ vel ‘deficiam,’ posterius magis probat.

III. 14. Omittunt τοῦ κυρίου ἡμῶν Ιῷ. Χῷ. Codd. A. B. C., Copt. Æth. Orig. Habent Cod. F. Gr. Lat. et Hieron. in textu. Sed in commentario “non ut in Latinis codicibus additum est ‘domini nostri Jesu Christi,’ sed simpliciter ‘ad patrem’ legendum.” Athanas. i. 428, refert hæc ad Patrem, et sic Arriani apud Socratem, p. 97, et iterum 98, 125.

IV. 1. Forte legendum περιπατήσατε, vel ἀνεχομένους et σπουδάζοντας.

\*IV. 5. ‘Verba commatis hujus, ut et proxime sequentis, in Epistola ad Laodiceños exstitisse asserit Epiphanius. At vero Epistolam istam non aliam quidem fuisse quam hanc ipsam ad Ephesios, a Marcione hæretico *ad Laodiceños perperam inscriptam*, notat Tertull. c. *Marcion*. v. 17.’ Millius. Immo recte *ad Laodiceños*.

IV. 6. Verte ‘super omnia, et per omnia, et in omnibus.’ ὑμῖν omittunt A. B. C. Hier. ἡμῖν habet F, et omnes fere codd. novi. Forte pro ὑμῖν legendum ἀμήν, ut ὁ ἐπὶ πάντων Θεὸς εὐλογητὸς εἰς τοὺς αἰῶνας. ἀμήν.

IV. 14. ἐν τῇ κυβείᾳ, Cod. F. ἐν τῇ τικυβίᾳ. Quid si ἐν τῇ τρικυμείᾳ, ut metaphora continuetur? Methodius, p. 80: βαστάσατε τὸν ἄνθρωπον τοῦ Κυρίου ἵνα μὴ καὶ πάλιν ταῖς τρικυμείαις καὶ ταῖς ἀπαταῖς περικλυσθεῖς καταποντωθῇ.

IV. 14. Glossar. Gr. Lat. ‘conventio’ μεθοδεία. } Bis,  
‘convenire’ μεθοδεύειν. }  
ter. Quære. Cod. G. μεθοδείαν, ‘remedium.’ Lucifer, 147, ‘in astutia et remedium erroris;’ 148, ‘in astutia ad remedium.’ Vide vi. 11, ubi iterum μεθοδείας, ‘remedia.’ Nota: plerumque convenit Lucifer cum versione Claromontana.

IV. 15. ἀληθείαν δὲ ποιοῦντες. Codd. F. G. Videtur ex Latino ortum. Lucifer. 147: ‘veritatem autem facientes.’ Johan. iii. 21: ὁ δὲ ποιῶν τὴν ἀληθείαν. 1 Johan. i. 6: ψευδόμεθα καὶ οὐ ποιούμεν τὴν ἀληθείαν. Gal. iv. 16: ἀλη-

θεύων ὑμῖν, 'verum dicens vobis.' Nusquam alibi. Hier. iv. 205: 'veritatem autem loquentes.'

IV. 18. Hier. ad locum. Multo aliud in Græco quam in Latino. Desperantes quippe ἀπηλπικότες nominantur: ἀπηλγηκότες, 'indolentes' sive 'indolorii.'

\*IV. 19. Origen. *Jerem.* 79: τοιοῦτοι εἰσιν οἱ ἀπηλγηκότες καὶ ἑαυτοὺς παραδόντες πάσῃ ἀσελγείᾳ καὶ πάσῃ ἀκαθαρσίᾳ, et 196: ἄρ' ἐκείνον τὸν πορνεύσαντα καὶ μὴ φροντίσαντα καὶ ἀπηλγηκότα ὡς καὶ παραδόντα αὐτὸν τῇ ἀσελγείᾳ.

IV. 19. Cod. F. ἀφηλπικότες. Sic sæpe ἐφ. ἐλπίδι. Ita apud Gruterum, Helpis cognomen frequentius quam Elpis.

IV. 24. 'Renovamini et induite vos.' Legebat ἀνα-  
νεοῦσθε καὶ ἐνδύσασθε, ut plures Codd. et Chrys.

IV. 29. 'ad ædificationem fidei.' Sic Cypr. 67. Edd. et MSS. et Epist. 45. Edd. et MS. Reg. Omnes novi χρείας. Chrys. 193: εἰς οἰκοδομὴν ἐκκλησίας. Cod. F. ἀγαθὸν ἐστὶν πρὸς οἰκοδομὴν τῆς πίστεως ἵνα δοίῃ χάριν. Hieron. 'ad ædificationem opportunitatis' Latinus propter euphoniā mutavit, et posuit 'ad ædificationem fidei.' Pelag. *ap. Hier.* v. 23, 'fidei.' Euthal. πίστεως.

IV. 31. Cod. A. ἀρθήτων. An pro ἀρθήτωσαν, 'tol-  
lantur?'

V. 3. πλεονεξία, hic non est 'avaritia,' sed ut alibi 'concupiscentia,' 'adulterium,' et sic πλεονεκτής versu 5. Sed vid. Salmas. *de Fœn. Trapez.* p. 151.

V. 5. Cyprian. *Epist.* 55. Hoc enim scitote intelli-  
gentes—quod est idololatriæ. ἴστε, Codd. A. B. F. Hier. 'quod est idolis serviens.'

V. 14. Hier. Quidam in Ecclesia concionator pro ἐπιφάνσει, id est, 'oriatur' legebat ἐπιψάνσει, id est 'con-tinget te Christus, &c.'

V. 22. Hier. 'Hoc quod in Latinis exemplaribus additum est, *subditæ sint*, in Græco non habetur, sed ἀπὸ κοινοῦ subauditur.' Additum credo ὑποτασσέσθωσαν quia initium erat ἀναγνώσματος.

V. 26. Quid est ἐν ῥήματι? Cod. F. ῥίματι. Forte legendum ῥύμματι. ἐν ῥήματι. Methodius in convivio X. virginum.

\*V. 27. Forte delendum τὴν ἐκκλησίαν.

V. 30. Sic Chrys. iii. p. 215. Sed forte legendum ὅτι μέλος ἐστί, de uxore, vel μέλη εἰσι vel etiam ἐσμεν, de viro et uxore: τοῦ σώματος αὐτοῦ, καὶ τῆς σαρκὸς αὐτῆς, καὶ τῶν ὀστέων αὐτῶν. Sequentia hoc postulant.

\*V. 30. Origen. *Joan.* 189: τῆς ἐκκλησίας σώματος αὐτοῦ (Χριστοῦ) λεγομένης εἶναι ὡς καὶ ἡμᾶς μέλη τοῦ σώματος αὐτοῦ παρὰ τῷ ἀποστόλῳ ὀνομάζεσθαι. Nihil amplius.

V. 31. Hier. 'Non iisdem verbis, ut in Genesi est, Apostolus utitur. Pro ἔνεκεν τούτου posuit ἀντὶ τούτου: pro "patre suo" et "matre sua," pronomina abstulit, et quod in medio dicitur, "et adhærebit uxori suæ" penitus prætermisit.'

\*V. 32. Origen. *Matth.* 497, explicat: τὸ γὰρ μυστήριον τοῦτο μέγα ἐστίν, καὶ ὡς Παῦλος λέγει, εἰς Χριστὸν καὶ εἰς τὴν ἐκκλησίαν ἀναφερόμενον.

VI. 4. ἐντρέφετε. Forte ἐντρέπετε corrigendum.

VI. 9. Cod. F. ὅτι καὶ αὐτῶν ὑμῶν. Lat. ut ed. Placet. Verte 'et vestrum ipsorum Dominus.' Col. iv. 1: εἰδότες ὅτι καὶ ὑμεῖς ἔχετε κύριον ἐν οὐρανῷ.

VI. 11. Lucifer, 317: 'adversus remedia diaboli.' Sic et alibi μεθοδεία, 'remedium.' Eph. iv. 14.

VI. 12. ὑμῖν. A. F. Gr. Lat. Syr. Æth. Quære an *vobis*?

VI. 13. Cod. A. κατεργασμένοι. Lego Lat. 'Et omnibus perfectis stare.' Participium, ut solet, ablativo absolute positum. Forte legendum ἀντιστῆναι—καὶ ἀπαντᾶν.

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# NOTÆ IN EPISTOLAM BEATI PAULI APOSTOLI AD PHILIPPENSES.

[ΠΡΟΣ ΦΙΛΙΠΠΗΣΙΟΥΣ. Cod. B.]

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I. 8. χάριτος, 'gaudii mei.' Legebat χαρᾶς.

I. 23. Tertull. *de Patientia*: 'Cupio recipi jam, et esse cum Christo, quanto melius.' Credo πόσῳ, ut Codd. D. F. Lego et distinguo ex Codd. D et F. Συνέχομαι δέ, ἐκ τῶν δύο τὴν ἐπιθυμίαν ἔχων· τὸ ἀναλῦσαι καὶ σὺν Χριστῷ εἶναι πολλῷ μᾶλλον κρεῖσσον, τὸ δὲ ἐπίμενειν ἐν τῇ σαρκὶ ἀναγκαιότερον δι' ὑμᾶς. Pseudo-Hieron. II. App. 534. In Græco non habet 'dissolvi,' sed 'reverti.' Sic Gloss. Gr. Lat. 'Redit.' ἀνακάμπτει, ὑποστρέφει, ἀναλύει.

I. 26. καύχημα, 'gratulatio.' Cod. F. 'gratulatio.' Sic 2 Cor. vii. 14, εἴ τι κεκαύχημαι. MS. M. 'gloriat' 'gratulatus'.

I. 27. τὰ περὶ ὑμῶν, 'audiam de vobis.' Sic Cod. D. Lat. Sic ii. 20, τὰ περὶ ὑμῶν μεριμνήσει, 'pro vobis sollicitus sit.'

\*I. 29. N. B. Origen. *Joan.* 324: 'Ὅτι ἀπὸ Θεοῦ ὑμῖν ἐχαρίσθη οὐ μόνον τὸ εἰς Χριστὸν πιστεύειν, &c.

II. 9. Codd. F. G. ἐχαρίσατο αὐτῷ ὄνομα εἰς τὸ ὑπὲρ πάντων ἔνομα, *cujus lectionis vestigium est in vetere scriptore*

apud Cypr. p. 24, 'ad hoc ut sit.' Sed Paullus, ni fallor, scripsit ἐχαρίσατο αὐτῷ, ὄνομα θεὸς τὸ ὑπὲρ πάντων ὄνομα.

II. 11. Κύριος Ἰησοῦς. Dele Χριστός, ut Patres Latini. Cod. F. Lat. 'Jesus Christus.' N. B. ἀνάθεμα Ἰησοῦς, 1 Cor. xii. 3. Placet, deleto Χριστός.

II. 13. Cyprian. 68: 'Omnia autem cum dilectione (quidam Codd. 'delectatione') facite, sine murmurationibus.' Videtur distinxisse ὑπὲρ τῆς εὐδοκίας πάντα ποιεῖτε (sed MS. Reg. 4to. omittit 'cum dilectione').

\*II. 21. Lege ἰν. χν.

\*II. 30. Lege παραβολευσάμενος.

II. 30. Cod. D. παραβολευσάμενος, 'et parabolatus est,' non 'parabolanus.' Vid. Salmas. de Modo Usurarum, p. 198.

III. 1. Forte ἐμοὶ μὲν οὖν ὀκνηρόν, vel deleto οὐκ ob ὀκ. N. B. ἀσφαλές, 'necessarium.' An ἐξαναγκές?

III. 6. An τὸ ζῆλος, ut τὸ πλοῦτος? Sic utitur Clem. Rom. Ep. 1 ad Cor.

III. 16. Galat. vi. 16.

IV. 1. Cod. F. καὶ οὕτως στήκετε. Forte legendum ναὶ οὕτως στήκετε, ut v. 3. Codd. A. F. ναὶ ἐρωτῶ, et Euthalius, et Lectionarius Cottonianus.

\*IV. 6. Θεοῦ. Sic Origen (Joan. 45; Martyr. 165) de Filio loquens qui εἰρήνη dicitur, παρὰ τὸ ἔχειν τὴν εἰρήνην τοῦ Θεοῦ.

IV. 7. εἰρήνη Χν. Sic Cod. A. solus. Ita Cod. Lat. S. 'pax Christi.' Vide Coloss. iii. 15, ubi εἰρήνη θν. Cod. A. iterum χν. An mutatum in θν, quia sequitur ἐν χω. Ἰν?

IV. 8. 'quæcunque sancta.' An legebat ἁγία, an ut Gloss. Philox. 'Sanctum ἁγνόν—ἁγιον'? An corrigendum 'casta'? ut alibi 'sanctificat' pro 'castificat.'

IV. 10. ἐφ' ᾧ, 'sicut,' ut πρὸς ὃ, 'prout.' Vide 2 Cor. v. 10.

IV. 12. ἐμνήθην, 'institutus sum.' An initiatus?

IV. 16. Codd. A et D. δις τὴν χρεῖαν, omisso εἰς. Cod. F. καὶ δεῖς εἰς τὴν... in usum. Ita Cod. B. Omissum propter εἰς, εἰς.

IV. 18. παρ' Ἐπαφροδίτου omitt. A. Videtur notula sumpta ex ii. 25: Ἐπαφρόδιτον τὸν ὑμῶν Ἀπόστολον καὶ λειτουργὸν τῆς χρεῖας μου. Cyprian. 153: 'recipiens de Epaphrodito ea quæ a vobis missa sunt.' Sed in Cod. MS. Regio. pro *ab Epaphrodito* lacuna vacua est. Cod. F. παρ' Ἐπαφροδίτου τὰ παρ' ὑμῶν πεμφθέντα.

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## NOTÆ IN EPISTOLAM BEATI PAULI APOSTOLI AD COLOSSENSES.

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I. 9. 'impleamini agnitionem.' Sic 'adimpleor' cum accusativo, Eph. i. 23.

I. 12. τῷ πατρὶ. Latini omnes, 'Deo Patri.' Immo 2 MSS. Lovan. 'agentes *Patri*.' An legendum Ἐφ πατρὶ? Cod. F. Θῷ τῷ πατρὶ τῷ καλέσαντι ἡμᾶς, 'Deo patri qui *vocavit* nos in partem.' Athanas. 223: τῷ Θεῷ καὶ πατρὶ.

\*I. 14. Forte Cod. A. addit καὶ, nam σιντ- abscissa sunt.

II. 2. συμβιβασθέντες. Vide iii. 16. Hilar. 1025: 'Instituti in dilectione... in agnitionem sacramenti Dei Christi, in quo sunt,' &c. Ibi fuse enarrat, '*Dei Christi*,' 'omnes thesauri.' Cod. B. τοῦ μυστηρίου τοῦ Θεοῦ Χριστοῦ. Cætera desunt.

\*II. 2. Recte συμβιβασθέντες. Vid. Cod. C.

\*II. 3. πάντες. Omittit Origen. *Matth.* p. 209, 398. 453. *Jerem.* 99, ubi Hieron. 'In quo *sunt thesauri sapientiae*,' &c.

II. 7. ἐν αὐτῇ. Sic. iv. 2, γρηγοροῦντες ἐν αὐτῇ, i.e. προσευχῇ. Sic Cyr. Hier. p. 51.

II. 8. {ὁ συλαγωγῶν.} An legit ψυχαγωγῶν? Apposite Origenes, *Philoc.* p. 66, ex quarto tomo *Johannis*, ed. Huet. p. 86: ἴσως γὰρ εἰ κάλλος καὶ περιβολὴν φράσεως ὡς τὰ παρ' Ἑλλήσι θαυμαζόμενα εἶχεν ἡ γραφὴ, ὑπενοήσεν ἄν τις οὐ τὴν ἀληθείαν κεκρατηκέναι τῶν ἀνθρώπων, ἀλλὰ τὴν τῶν ἐμφαινομένων ἀκολουθίαν καὶ τὸ τῆς φράσεως κάλλος ἐψυχαγωγῆκέναι τοὺς ἀκροωμένους καὶ ἡπατηκὸς αὐτοὺς προσειληφέναι.

II. 10. ὃ ἐστὶν ἡ κεφαλὴ. Codd. B. F. An ex Latino 'quod est caput'?

\*II. 15. " 'Exutus carnem,' Syr. Novatian. *de Trin.* c. 16. Augustin. Hilar." Millius. Legebant τὰς σάρκας.

\*II. 18. Forte θέλων.

\*III. 4. Lege ὑμῶν.

III. 5. An πόθος? ut πλοῦτος, ζῆλος, ἔλεος. Sed 1 Thess. iv. 5, ἐν πάθει ἐπιθυμίας. Iren. 416, πάθος, 'passionem.'

III. 10. αὐτοῦ τοῦ κτίσαντος, Cod. F. Ex Latino ortum.

III. 14. ὃ ἐστὶν συνδεσμός τῆς ἐνότητος, Cod. F. Recte ἐνότητος. N simile est ΑΙ ΤΕΛΙΟΤΗΤΟΣ.

III. 15. βραβευέτω. An legendum θριαμβευέτω? vel γανυριάτω, 'exultet'? βραβευέτω hic, et καταβραβευέτω ii. 18. Neutrum alibi. N. B. Cod. F. hic βραβευέτω (sic), et ii. 18, καταβραβευέτω (sic).

\*III. 15. Vid. Phil. iv. 7.

III. 21. Forte legendum, 'ut non pusillanimi fiant.'

IV. 8. 'Cognoscatis quæ circa *nos* sunt.' Eadem verba, Eph. vi. 21.

\*IV. 8. Lege γνῶτε—ἡμῶν.

IV. 17. Forte fuit olim πρὸς Λαοδικέας.

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# NOTÆ IN EPISTOLAM BEATI PAULI APOSTOLI AD THESSALONICENSES PRIMAM.

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I. 7. 'forma.' Vid. 1 Pet. v. 3.

\*I. 9. Lege ὑμῶν. Ibid. lege ἔχομεν.

I. 10. ῥυόμενον, 'qui eripuit.' Lege 'qui eripit.' Sic  
ii. 11, 13, τοῖς πιστεύουσιν, 'qui credidistis.'

\*I. 10. Lege ἐκ τῶν νεκρῶν.

\*II. 2. Dele καί.

\*II. 3. Forte ἐξ <sup>αν.</sup> ἀρεσκίας<sup>1</sup>.

\*II. 4. Forte ἐλαλοῦμεν.

II. 7. ἡῖπιοι, 'parvuli.' Legebat νήπιοι, ut Codd.  
aliquot. Gloss. Vet. νήπιος, 'parvulus,' 'infans.' Quære  
ἡῖπιοι an in V. aut N. Test.?

\*II. 7. νήπιοι. Origen. *Matth.* 375: ὁ ἀπόστολος—  
ἐγένετο νήπιος καὶ παραπλήσιος τρόφῳ θαλπούσῃ τὸ  
ἐαυτῆς παιδίον, καὶ λαλούσῃ λόγους ὡς παιδίον διὰ τὸ  
παιδίον.

[i. e. ἀνθρωπαρεσκίας, ἈΝΑΡΕΣΚΙΑC, ΑΚΑΘΑΡCΙΑC. ED.]



\*II. 8. Forte ἡνδοκοῦμεν.

\*II. 10. Cod. F. πρὸς. Forte erat  $\overline{\pi\rho. \omega\varsigma.}$  ( $\overline{\Pi\rho\Omega\varsigma.}$  i.e. πατήρ ὡς).

II. 12. καὶ μαρτυρούμενοι, Cod. F. Passivum est.

\*II. 12. Lege καλέσαντος.

\*II. 15. Recte ἡμᾶς.

III. 3 σαίνεσθαι, 'moveatur.' Legebat σεύεσθαι pro σένεσθαι, vel σείεσθαι. Vide Hesych. σαίν.

\*III. 3. Forte σαλεύεσθαι, vel σεύεσθαι. Lat. 'moveatur.'

\*IV. 3. Forte ὁ ἀγνισμός.

\*IV. 4. Lege ἀγνισμῶ.

IV. 4. εἰδέναι ἕκαστον. ἕνα ἕκαστον, Cod. B. εἷνα absorptum ab -έναι.

IV. 5. ἐν πάθει καὶ ἐπιθυμίας, Cod F. Forte legendum, ut alibi, πάθει ἀτιμίας.

\*IV. 7. Lege ἀγνισμῶ.

\*IV. 8. Lege ὑμᾶς.

IV. 9. Si ἔχετε, tum oportet γράφεσθαι, non γράφειν, ut c. v. 1.

IV. 11. 'et honeste,' Cod. F. Lat. Lego 'ut honeste.'

\*IV. 13. Lege θέλομεν.

\*IV. 16. Lege πρῶτοι.

IV. 16. νεκροὶ ἐν Χριστῷ, 'mortui qui in Christo sunt.' Videtur legisse οἱ νεκροὶ οἱ ἐν Χριστῷ, vel sic accepit quasi ordo esset, οἱ ἐν Χριστῷ νεκροὶ, quomodo enarrat Origen. Joann. 317. Tertull. 'et mortui in Christo primi resurgent.'

V. 3. Cod. F. ὥσπερ ἡ ὠδῖνες ἐν γαστρὶ ἐχούση. Lego ὥσπερ ἐὶ ὠδῖνες ἐν γαστρὶ ἐχούση. Ex illo ἡ lectio interpolata est.

V. 4. Codd. A. B. ὡς κλέπτας καταλάβῃ. Videtur recte. Cod. F. ἵνα ὑμᾶς ἡ ἡμέρα ἐκείνη ὡς κλέπτας καταλάβοι. Sed potest ἡ ἡμέρα verti 'dies illa'?

V. 18. θέλημα...θεοῦ. Aliquid abscissum in Cod. A. Credo, fuit τοῦ θεοῦ. Et ordo, θεοῦ εἰς ὑμᾶς ἐν Χριστῷ Ἰησοῦ.

\*V. 23. Origen. *Matth.* 306, 340, omittit τῆς εἰρήνης. MS. Trin. omittit ἡμῶν. Sic Vet. Interp. 'Deus autem sanctificet nos ad perfectum' (sine 'pacis'). Sed habet 'nostri.'

## NOTÆ IN EPISTOLAM BEATI PAULI APOSTOLI AD THESSALONICENSES SECUNDAM.

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I. 9. Irenæus, 348: 'Qui etiam pœnas pendent interitûs æternas.' Ibid. 362: 'dabunt interitûs æternas.' Legebat ὀλέθρου αἰώνιον. αἰώνιον retulit ad δίκην.

\*I. 10. Lege πιστεύσασιν.

II. 1. ἐπ' αὐτῆς. Ut ad adventum, non Christum referatur. Hippol. *de Antichristo*, c. 63.

II. 4. Irenæus, 209: 'Super omne quod dicitur,' et 438. Hier. iv. 209: 'Supra omne quod dicitur deus.' An legebant πᾶν τὸ λεγόμενον θεόν?

\*II. 4. Lege ἐπὶ πᾶν τὸ λεγόμενον. Sed vide Origen. *Joan.* p. 297.

\*II. 7. Forte ἐνεργεῖ τὸ τῆς.

\*II. 8. Lege ἀνελεῖ.

\*II. 8. Cod. A. ἐπιφανίω. Forte τὴν ἐπιφανεῖαν. Sed vide Origen. *Joan.* p. 297.

II. 8. Origen. *Joan.* 53: Καθοπλισάμενος ὁ λόγος κατὰ τοῦ ψεύδους ἀναλοῖ αὐτὸ τῷ πνεύματι τοῦ στόματος αὐτοῦ, καὶ καταργεῖ τῇ ἐπιφανείᾳ τῆς παρουσίας αὐτοῦ, et μοχ τί γάρ ἐστι τὸ ἀναλούμενον τῷ πνεύματι, et 297, ἀναλοῖ et καταργεῖ.

\*II. 11. Lege πέμπει.

III. 3. Lego στηρίζει ἡμᾶς.

\*III. 4. Lege παραγγέλλομεν ut v. 10.

## NOTÆ IN EPISTOLAM BEATI PAULI APOSTOLI AD TIMOTHEUM PRIMAM.

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I. 4. οἰκοδομίαν. Omnes Græci οἰκονομίαν. Cod. D. οἰκοδομήν. Victorinus Afer. (Mill. p. 74) 'rationem dei.' Orig. *Matth.* 431: ἔστω γὰρ πεπραγματοῦσθαι τοὺς εὐαγγελιστάς εἰς οἰκοδομήν τὴν περὶ τοῦ Ἰησοῦ τοῖς ἐντενζομένοις αὐτῶν τῇ γραφῇ. Vide Rom. xiv. 19. Syr. 'ædificationem.' Copt. 'dispensatio.' Cod. F. οἰκονομίαν Θεοῦ ἐν πίστει. Sic G. Sed Lat. 'ædificationem Christi quæ est in fide.'

I. 4. ἐκζητήσεις. Cod. A. unus Westenius. Cod. F. ut ed. Tertull. *in Marcionem*: 'Et ibitur in illas indeterminabiles quæstiones quas Apostolus non amat.' An legit ἀπεράντους? Id. *de Præscript. Hær.*: 'Hinc illæ fabulæ et genealogiæ interminabiles, et quæstiones infructuosæ, et sermones serpentes velut cancer.' Id. *adv. Valentini-anos*: 'fabulas et genealogias indeterminatas.' Id. *de Animâ*: 'Infinitas enim quæstiones Apostolus prohibet.'

\*I. 13. Cod. A. τὸν πρότερον—με. Sic Epigramma τὸν με.

I. 17. σοφῶ delent Codd. A. F. Copt. Syr. Cod. F. ἀφθάρτῳ, ἀοράτῳ, ἀθανάτῳ. Sed Lat. ut ed. Cod. D. pro

ἀφθάρτῳ a manu primâ ἀθανάτῳ. Vid. Millium. Rom. i. 23, ἀφθάρτου Θεοῦ, 'incompactibilis dei.' Euseb. *cont. Marcellum*, p. 141: ἀφθάρτῳ, ἀοράτῳ, μόνῳ θεῷ, omisso σοφῷ.

\*II. 6. Forte legendum τὸ μυστήριον.

II. 7. Pro εἰς ὃ ἐτέθη Cod. A. ὃ ἐπιστεύθη. εἰς excidit ob præcedens ἰδίῳ. Inde ex interpolatione ἐπιστεύθη. \*Vulgat. corrigendum -rint.

III. 1. Cod. D. ἀνθρώπινος ὁ λόγος. Lat. 'humanus sermo.' Vide Salmasium, *de Fœn. Trap.* p. 412.

\*III. 6. πτώμα. Origen. *Matth.* 280.

III. 10. Cod. F. ἀνεγκλήτοιον ἔχοντες. Factum ex Latino, 'nullum crimen habentes.'

\*III. 15. Origen. *Joan.* 171: ποτὲ γὰρ ἐν τῇ ὀνόμαζομένη ἐκκλησίᾳ ἥτις ἐστὶν οἶκος Θεοῦ ζῶντος, στῦλος καὶ ἐδραῖωμα τῆς ἀληθείας. *Cels.* 253: καὶ εἰς τὸν οἶκον τοῦ Θεοῦ ὅς ἐστιν ἐκκλησία Θεοῦ ζῶντος στῦλος καὶ ἐδραῖωμα τῆς ἀληθείας.

III. 16. Pro Θεὸς Copt. 'qui,' ὅς, Syr. Æth. 'quod,' ὃ, Cod. F. ὅς. Hilar. 1087: 'Et quidem confessione omnium—quod manifestum visum est angelis, prædicatum est gentibus.' Cyprianus, p. 35, omittit hunc locum probaturus Christum esse deum. Cyrill. *Hier.* nusquam citat. Σχόλια Photii MSS. (*Bib. Pub. Cant.*) ad loc. ὁ ἐν ἁγίοις Κύριλλος ἐν τῷ ιβ κεφαλαίῳ τῶν σχολίων φησὶν. ὃς ἐφανερώθη ἐν σαρκί. Athanas. p. 706, Θεὸς ἐφανερώθη, sed locus iste deficit in MSS. neque usquam alibi ab Athanasio citatur. Sed Pseudath. 33, Θεός, ubi vide notas.

\*III. 16. Forte μυστήριον ὁ Χρ̄ς ἐθανατώθη ἐν σαρκὶ—ἐν πνεύματι, ὥφθη ἀποστόλοις. Vide Col. i. 27, μυστήριον ὃ ἐστὶν Χριστὸς ἐν ὑμῖν. 1 Pet. iii. 18, Χριστὸς θανατωθεὶς μὲν σαρκί, ζωοποιηθεὶς δὲ τῷ πνεύματι. Act. i. 3, ὅπανό-

μενος αὐτοῖς (ἀποστόλοις). 1 Cor. xv. 6, 7, ὥφθη ἀποστόλοις, ὥφθη ἀδελφοῖς.

IV. 1. πνεύμασι πλάνης. Sic multi Codd. etsi A. C. F. πλάνοις, *Syr. Copt. Æth.* 1 Joh. iv. 6, πνεῦμα τῆς ἀληθείας καὶ τὸ πνεῦμα τῆς πλάνης. Hilar. 1038: 'Spiritibus seductoribus.' Mox oblique 'seducentium spirituum—hypocrisi mendaciloquiorum,' et oblique 'falsiloquiæ.' Lege ψευδολογιῶν.

IV. 3. An legendum κωλύνωντων γαμεῖν, κελευόντων ἀπέχεσθαι?

IV. 6. Lego 'innutritus.' Cod. F. Lat. 'enutritus.'

\*IV. 8. Forte legendum ἡ δ' εἰς εὐσεβίαν. Cod. A. εὐσεβ. post rasuram et laxe.

IV. 10. Pro ὀνειδιζόμεθα, ἀγωνιζόμεθα, Codd. A. C. F. Sic Coloss. i. 29, εἰς ὃ καὶ κοπιῶ ἀγωνιζόμενος.

\*IV. 10. Recte ἀγωνιζόμεθα.

\*VI. 3. προσέρχεται ὑγιαίνουσι λόγοις. Lege προσέχεται vel προσέχει.

VI. 5. διαπατριβαί, Codd. A. F. alii. Vide Pearsonium in *Ignatianis*, c. xiv.

VI. 5. ἀπεστραμμένον (ἀπὸ) τῆς ἀληθείας. Cod. D. *Vera lectio.* Lucifer. 214: 'a veritate destitutorum.' Tit. i. 14, ἀποστρεφόμενον τὴν ἀληθείαν. Vide Hebr. xii. 25.

\*VI. 9. Lege ἀνονήτους. Vulg. 'inutilia.'

VI. 11. Codd. A. F. πραῦπαθειαν, et Copt. qui vertit 'mansuetudinem in humilitate.' Hesych. πραῦπαθειαν, πραότητα, et sic Photius (MS.). Ignat. *Ep. ad Trall.* c. 8, ὑμεῖς οὖν πραῦπάθειαν ἀναλαμβάνετε ἀνακτίσασθε ἑαυτοὺς ἐν πίστει, ubi interpolatæ ἀναλαμβάνετε πραότητα.



VI. 13. Cod. F. παραγγέλλων ἐνώπιον τοῦ Θεοῦ, ut ad Timothei confessionem referatur. (Sed Lat. ut editum.) *Vera lectio.* Sed quære de παραγγέλλων.

VI. 19. Θεμέλιον. Emendat amicus quidam<sup>1</sup> κειμήλιον.

VI. 20. καινοφωνίας, Cod. F., κενοφωνίας, Cod. A. αι et ε passim permutant A. et F. Codd. Hilar. p. 1251. Lucifer. 214: 'profanas vocum novitates.'

<sup>1</sup> Alibi legimus, 'Emendat Ds. Crow κειμήλιον.' ED.

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# NOTÆ IN EPISTOLAM BEATI PAULI APOST. AD TIMOTHEUM SECUNDAM.

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\*I. 12. πέπεισμαι ὅτι δυνατός ἐστὶ τὴν παρακαταθήκην μου φυλάξαι. Lege δυνατὸς ἔση.

II. 3. συγκακοπάθησον, Codd. A. C. D. F. Copt. Quære an 'conlabora'?

II. 4. 'ut ei placeat qui se probavit,' i.e. qui delectum egit τῷ στρατολογήσαντι. Sic Cypr. MSS. Vide fuse Gronov. *Observ.* III. p. 663.

II. 10. αἰωνίου, 'æternâ.' Codd. D. F. Copt. Syr. F. Lat. 'cælesti.' Vulgatus legebat οὐρανίου ut et Æth.

II. 25. A. ut ed., sed C. ἀντιδιαθεμένους. F. ἀντικειμένους. N. B. ἀντιδιατίθεμαι non alibi exstat in S. S. Non habet in Thesaurο R. Stephanus. 'Resisto' in Vulgato est ἀνθίσταμαι, ἀντικαθίσταμαι, ἀντιτάσσομαι. N. B. μήποτε, 'nequando.' Immo 'Si quando,' 'si forte.'

III. 8. Ἰαμβρῆς, A. C. Μαμβρῆς, F. Lucifer. 328: 'Jannes et Mambres.' Maximus Taurinensis, p. 20. Archelaus, p. 81. Ἰαννῆς et Ἰαμβρῆς Αἰγύπτιοι ἱερογραμματεῖς apud Numerium, Euseb. *Præp.* p. 411. Epiphan. 679. Hebræi etiam et Jambres et Mambres scribunt. Vide Surenhusium in Concil. Scrip. p. 590.

III. 16. P. Simon, *Histoire Critique*, Vol. i. p. 277: "On a montre ailleurs qu'il y avoit dans l'ancien Vulgate '*inspirata et utilis*'" (Intelligit, credo, versionem MS<sup>ti</sup>. Claronmontani). Hilar. 1251: 'omnis scriptura divinitus inspirata utilis est.' Et Rufinus in *Symb. Apostol.* Tertull. *de Cultu Fœminarum.*: 'Et legimus omnem Scripturam ædificationi habilem divinitus inspirari.'

\*III. 16. Origen. *Jos.* p. 28: ἀλλὰ γενηθήτω ἡμῖν κατὰ τὴν πίστιν ἡμῶν, ἣν καὶ πιστεύομεν ὅτι Πᾶσα γραφὴ θεόπνευστος οὐσα ὠφέλιμος ἐστὶ. τὸ γὰρ ἐν τῶν δύο δεῖ σε παραδέξασθαι ἐπὶ τούτων τῶν γραφῶν, ἥ ὅτι οὐκ εἰσὶν ὠφέλιμοι θεόπνευστοι ἐπεὶ οὐκ εἰσὶν ὠφέλιμοι· ὡς ὑπολάμβανοι ἂν ὁ ἄπιστος· ἥ ὡς πιστος παραδέξασθαι ὅτι ἐπεὶ εἰσὶν ὠφέλιμοι θεόπνευστοι εἰσιν.

IV. 3. ἀνέξονται. Forte legendum ἀνθέξονται. Vide Pricæum *ad Tit.* i. 9.

IV. 5. Cod. A. κακοπάθησον, ὡς καλὸς στρατιώτης X<sup>v</sup> I<sup>v</sup>. Ex cap. ii. 3. Sed omittunt C. Copt. Syr. Æth.

IV. 10. Epiphan. 433: Κρίσκης, φησὶ Παῦλος, ἐν τῇ Γαλλίᾳ· οὐ γὰρ ἐν τῇ Χαλατία ὡς τινες πλανηθέντες νομίζουσιν ἀλλ' ἐν τῇ Γαλλίᾳ. Euseb. *Hist.* 91, ubi vide Valesium. Κρίσκης ἐπὶ τὰς Γαλλίας στείλαμενος. Irenæus, 235, 'Galatiam.'

IV. 19. Ἀκύλαν, Λέκτραν τὴν γυναῖκα αὐτοῦ, καὶ Σιμαίαν, καὶ Ζήωνα, τοὺς υἱοὺς αὐτοῦ, καὶ τὸν Ὀνησιφόρον. Euthal.

# NOTÆ IN EPISTOLAM BEATI PAULI APOSTOLI AD TITUM.

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I. 3. τοῦ σωτηῆρος ἡμῶν θεοῦ. Lege τοῦ πατρὸς ἡμῶν θεοῦ—προς pro σρος. Sic Rom. i. 7: ἀπὸ θεοῦ πατρὸς ἡμῶν, et passim.

I. 11. ἐπιστομίζειν, 'quibus frænum injiciendum.' Sic recte vertit Pricæus ad locum, 'Whome it's necessary to curb, to bridle.'

I. 15.  $\left\{ \begin{array}{l} \text{μεμιαμμένοις A.} \\ \text{μεμιαμένοις F.} \end{array} \right\}$  Sequitur μεμίσανται: sed a μεμίσασμαι esset μεμίσασται.

II. 5. Cod. D. Lat. 'subditæ viris suis.' Quanquam Græc. τοῖς ἰδίοις ἀνδράσιν.

\*II. 5. οἰκουρούς. Meretricem Chaldæi vocant נִפְקָא בְּרָא, ut Græci τὰς ἑταίρας, φοιτάδας. Schol. Apollon. iv. 55.

II. 7. Cod. C. ἀφθορίαν, ἀγνεΐαν. Quæ interpretatio est τοῦ ἀφθορίαν.

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## NOTÆ IN EPISTOLAM BEATI PAULI APOSTOLI AD PHILEMONEM.

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9. Lego πρεσβευτῆς, 'legatus,' ut Eph. vi. 20: ὑπὲρ οὗ πρεσβεύω ἐν ἀλύσει. Certa emendatio, et 2 Cor. v. 20: ὑπὲρ Χριστοῦ πρεσβεύομεν. Paulus martyrio Stephani erat νεανίας, i.e. anno Ætæ Christi 35. At Epistola hæc scripta anno 62. Ergo quomodo πρεσβύτης? Porro etiam legendum ὡς πάλαι πρεσβεύτης νῦν δέ.

16. Pricæus corrigit ὑπὲρ δούλου. Ex Vulgato. Sed MSS. plures, 'plus,' et Copt. Syr.

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## NOTÆ IN EPISTOLAM BEATI PAULI APOSTOLI AD HEBRÆOS.

[Epiphan. 760. καὶ πρῶτον μὲν τὴν ἐπιστολὴν ταύτην τὴν πρὸς Ἑβραίους φημὶ ἀπωθοῦνται οἱ Ἀρειανοὶ φύσει (id est, omnino) αὐτὴν ἀναιροῦντες ἀπὸ τοῦ ἀποστόλου καὶ λέγοντες μὴ εἶναι αὐτοῦ.]

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II. 3. N. B. ὑπὸ τῶν ἀποστόλων. Ergo posterior est Epistola ætate Apostolorum. Paulus vero non ἐξ ἀνθρώπου neque ex auditu sed ἐξ ἀποκαλύψεως. Vid. Gal. i. 1, et xi. 12.

II. 13. Dele καὶ πάλιν et scribe καὶ ἔσομαι πεποιθὼς ἐπ' αὐτῷ, ἰδοὺ ἐγὼ καὶ τὰ παιδία ἃ μοι ἔδωκεν ὁ θεός. Sic prorsus extant apud τοὺς ὁ. Esai. viii. 17, 18.

II. 17. ταῖς ἁμαρτίαις. Sic clare Cod. A. Recte: id est, ἰλάσκεσθαι τὸν θεὸν ταῖς ἁμαρτίαις τοῦ λαοῦ: ut Luc. ἰλάσθητί μοι ἁμαρτωλῷ. Quære apud τοὺς ὁ. Sic Syrus. Athanas. i. 476: alii MSS. ταῖς ἁμαρτίαις, alii τὰς ἁμαρτίας.

III. 3. Cod. M. 'quantum' et 'domo,' unde lego 'in quantum.' Sic καθόσον, 'quantum' pro 'in quantum,' vii. 20, ut vii. 22: κατὰ τοσοῦτον, 'in tantum.' MSS. Gall. 'quanto.'

III. 6. 'domu sua.' Sax. MSS. et alii. Unde 'domum suam' legendum.

III. 6. Cod. B. omitt. μέχρι τέλους βεβαίαν. Vid v. 14, unde petitum videtur.

III. 12. ἐν τῷ ἀποστῆναι, 'discedendo.' Sic viii. 13: ἐν τῷ λέγειν, 'dicendo.' Lucifer. 208, 'discedendo a deo vivente.'

III. 17. Cod. A. ἀπειθήσασιν. Error ex v. sequenti.

IV. 2. Vide Erasmum. Videtur legendum 'non admixtus fide in his qui audierunt.'

IV. 12. Lucifer. 210, 'acutissimo,' accepit δις-τομόν non δι-στομόν.

V. 12. Origen. *Matth.* 464, διδάσκεσθαι. Vet. Interpres Origenis, p. 114. Cum deberent esse magistri secundum tempus iterum opus habent *doceri* qualia sunt elementa principii eloquiorum Dei.

\*VI. 4, 5, 6. Origen. *Jerem.* 131, ἐν inserit. Hieron. Origenis Interpres, 'gustaverunt nihilominus bonum Dei verbum ... *renovari* ... crucifigentes in semetipsis.' Sed Origen. *Joan.* 298, 349, 359, omisso ἐν.

VI. 13. ἡ μὴν, 'nisi.' Codd. A. B. C. D. εἰ μὴν ut sæpe εἰ pro ἡ et vicissim. Noster legebat εἰ μὴ.

VII. 4. 'præcipuis,' forte "prosiciis." Gloss. Vetus, 'prosiciæ,' ἀκροθίνια.

VII. 6. τὸν omittunt B. C. Habet A. contra morem in hoc capite. Et quid est ἐξ αὐτῶν? Vulg. 'in eis,' quia nesciret verbum verbo vertere. Forte legendum, Ὁ δὲ μὴ γενεαλογούμενος, αὐτὸν δεδεκάτωκε τὸν Ἀβραάμ, 'ipsum Abrahamum.'

VII. 16. ἕτερος, ὅς. Fortasse delendum ὅς, 'qui.'

VII. 20. καθόσον, 'in tantum.' iii. 20.

IX. 10. Si legis καὶ δικαιώμασι, num legendum ἐπικειμέναι? ut Cod. L. Wetstenii. Cod. A. delet καὶ et legit δικαιώματα. Sic Copt. Syr. Cod. B. καὶ δικαιώματα.

IX. 24. Omnes MSS. Lat. 'in manufactis sanctis...exemplaria,' forte 'exemplari.'

X. 27. Codex Zacagnii ἐσθίειν μέλλον τοὺς. Recte: quippe ζῆλος neutrum est, ut Clem. *ad Cor.*

XI. 1. Pro βλεπομένων Cod. A. βουλομένων mendose.

XI. 23, 24. Hic insertum in Cod. D. Πίστει μέγας γεγόμενος Μωυσῆς ἀνείλεν τὸν Αἰγύπτιον κατανοῶν τὴν ταπείνωσιν τῶν ἀδελφῶν αὐτοῦ. Quod Millius probat. Vide *Notas et Prolegom.*

\*XI. 37. Origen. *Matth.* 225 et *Jerem.* 141, ubi Hieron. 'Lapidati, secti' (MS. R. 'serrati'), 'in occisione gladii;' deletο ἐπειράσθησαν. Sed Origen. ibi habet. Origen. *Jerem.* 146: ἄλλον ἐλιθοβόλησαν ἄλλον ἐπρίσαν ἄλλον ἀπέκτειναν μεταξὺ τοῦ ναοῦ καὶ τοῦ θυσιαστηρίου. Idem, *Joan.* 249: καὶ φανερὸν ἐστι τιμὴν αὐτοῦ παρ' Ἰουδαίοις μὴ ἐσχηκέναι λιθασθέντας, πρισθέντας, πειρασθέντας, ἐν φόνῳ μαχαίρας ἀποθανόντας. Idem, *African.* 232, omisso ἐπειράσθησαν: Πενσόμεθα ἐπὶ τίνα ἀναφέρηται τὸ ἐπρίσθησαν. Αἱ παραδόσεις λέγουσι πέπρισθαι Ἡσαίαν τὸν προφήτην καὶ ἐν τινὶ Ἀποκρύφῳ τοῦτο φέρεται. Idem, *Cels.* 336, 342.

XII. 1. Hom. *Il.* B. 183: ἀπὸ δὲ χλαῖναν βάλε. Schol. ineditus: χλαῖνα τετράγωνος χλαμὺς ἢ εἰς ὃξὺ λήγουσα. ἀπέβαλε δὲ αὐτὴν διὰ τὸ εὐπερίσταλτον. Forte hic legendum καὶ τῇ εὐπαραστάτῳ ἀπαρτία, vel ἀπερίσταλτον, vel δυσπερίσταλτον. Lego τὴν ὑπὲρ ἱκανὸν ἀπαρτίαν, 'et {supellectilem} {impedimenta}' ultra quod satis est.' Articulus τὴν locutionem hanc postulat: cum participio autem redundat et vacat. Cod. D. Lat. (teste Salmasio) 'peccatum fragile.' Videtur legisse εὐπερίκλαστον ἀμαρτίαν. Lege ἀπαρτίαν, 'impedimenta,' sarcinas.—R. BENTLEY. De εὐπερίστατος multa Salmasius *de Foen. Trap.*, vid. Indicem. Pro εὐπερίστατον forte legendum ὑπερικανόν, ὑπερπερίσσον, vel δυσβάστακτον ἀπαρτίαν. Immo potius εὐπερίσταλτον ἀπαρτίαν. Sophocles, *Ajace*, p. 49, de gladio: ἐπηξα δ' αὐτὸν εὖ περιστείλας ἐγώ.



XII. 7. εἰς παιδείαν. Sic vetus lectio. Sed recta est εἰ ὑπομ.

XII. 15. ἐνοχλῇ. Millius, *Proleg.* 495, corrigit ἐν χολῇ, ut Deut. xxix. 18: μὴ τις ἔστιν ἐν ὑμῖν ῥίζα (πικρίας, Cod. A.) ἄνω φύουσα ἐν χολῇ καὶ πικρία. N. B. ἐνοχλεῖν nusquam alibi in N. T.

\*XII. 22. Origen. *Joan.* 162: ἐπὶ τὸ τρίτον πάσχα ἐπιτελεσθσόμενον ἐν μυριάσιν ἀγγέλων πανηγύρει, ἐπὶ τελειοτάτῃ καὶ μακαριωτάτῃ ἐξόδῳ.

XII. 23. Codd. Latini optimi ‘frequentiæ.’ Euseb. *Dem.* p. 304: μυριάσιν ἀγγέλων πανηγύρει. Sic claudit, et distinguit. Id. in *Psalm.* p. 191: καλεῖ δ’ αὐτὴν πόλιν—ἐπουράνιον ἐν μυριάσιν ἀγγέλων πανηγύρει καὶ ἐκκλησίαν πρωτοτόκων ἀπογεγραμμένων ἐν οὐρανοῖς. Ergo distinguit post πανηγύρει ut Latinus. Ibid. 201: ἐκ. πρωτ. ἀπογ. ἐν οὐρ., et p. 313, 452, 539. Hilar. p. 404: “Ecclesia angelorum multitudinis frequentium—ecclesia primitivorum, ecclesia spirituum in domino fundatorum. Fundandi ergo sumus in spiritu,” &c. Pro τετελειωμένων legit τεθεμελιωμένων.

XII. 26. ‘repromisit,’ ut Rom. iv. 21; Gal. iii. 19. ἐπήγγελται, ‘promisit.’

XII. 28. Codd. A. C. μετὰ εὐλαβείας καὶ δέους pro ἔδους. Εὐλαβεία est ‘metus,’ ut alibi. Sed Gloss. εὐλαβεία, ‘reverentia, verecundia, metus.’

XIII. 3. ‘morantes,’ Vulg. ‘manentes,’ Cod. Gallic. Forte delendum.

XIII. 8. ὁ αὐτός, ‘idem ipse,’ ut c. i. 12.

XIII. 17. ὑπέκτετε, ‘subjacete eis.’ Legebat ὑπέκεισθε.

XIII. 22. Pro ἀνέχεσθε. Pricæus coniecit ἀντέχεσθε ad Tit. i. 9, ubi ἀντεχόμενον τοῦ κατὰ διδαχὴν πιστοῦ λόγου. “perpaucis,” Vulg. An “per pauca,” διὰ βραχέων?

# NOTÆ IN EPISTOLAM CATHOLICAM BEATI JACOBI APOSTOLI.

[Origen. *Joan.* 284: ἐν τῇ φερομένῃ Ἰακώβου ἐπιστολῇ.]

Epistola Jacobi scripta post Epistolam ad Hebræos. Ea enim respicit capite secundo πίστις καὶ ἔργα—Ἀβραάμ καὶ Παύλ. Hæc refer ad cap. xi. Hebræorum de fide Abraami, Raab, &c. Nimirum aliqui hæc acceperant de fide solâ.

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I. 5. ἀπλῶς, ‘affluenter.’ An legebat πλουσίως vel ἀφθόονως? Vers. Ital. Corb. ‘simpliciter.’

I. 13. Pricæus in *Vulg.* corrigit, ‘intentatus.’ *Onomasticon*: ‘intentatus,’ ἀπείρατος.

I. 17. τροπῆς ἀποσκίασμα, habet Hesychius. Sed Augustinus vertit, ‘momenti obumbratio,’ id est, ῥοπή. Vid. Pricæum. Cyr. Hier. p. 114, ut ed. Hier. II. App. 202: ‘vel vicissitudinis obumbratio;’ aliter IV. 182, ‘aut conversionis obumbraculum’ (MSS. ‘vel modicum obumbrationis’).

II. 5. ἐπαγγελίας, Cod. A.; Gal. III. 29; Heb. VI. 17, XI. 9.

II. 13. καυχ. ‘exultet’ non ‘exaltet.’ Vid. infr. IV. 16.

II. 21. ἀργή ἐστιν, Cod. B. et 2 Millii. Recte ἀργή, quia V. 22, συνήργει.

III. 7. Lego ‘et cetorum.’ Vid. Erasmus et Estium et Millium. MS. Corb. ‘et natantium.’

III. 11. MS. Corb. 'dulcem et salmacidam' (forte 'salinacidam'). Sic et v. 12, 'Sic nec salmacidum.'

III. 12. Lege οὕτως οὐδὲ ἀλυκὸν γλυκὺ ποιῆσαι ὕδωρ. Vide Millium.

III. 14. MS. Corb. 'Quid alapamini mentientes contra veritatem.' Gloss. κανχητής, 'alapator.'

\*IV. 2. φονεύετε καὶ ζηλοῦτε. Lege φθονεῖτε καὶ ζηλοῦτε.

\*IV. 11, 12. Sic distingue: εἰ δὲ νόμον κρίνεις οὐκ εἰ ποιητῆς νόμον. Ἀλλὰ κριτῆς εἰς ἐστιν, ὁ νομοθέτης.

V. 1. in miseriis forte 'de.' Nam Græci, Copt., Syr., Æth. ἐπὶ, 'ob,' 'super.'

V. 4. 'eorum,' lego 'messorum.' MS. Corb. 'et voces qui messi sunt.' Pro εἰσεληλύθασιν Cod. A. εἰσελήλυθε. Ergo lege ἡ βοή, ut Syr., Æth. Sed Copt. αἱ βοαί. Imo lege εἰσελήλυθαν. Sic Cod. B.

\*V. 6. οὐκ ἀντιτάσσεται ὑμῖν. Lege cum interrogatione, οὐκ ὁ  $\overline{\kappa\varsigma}$  ἀντιτίσεται ὑμῖν; Imo ὁ  $\overline{\kappa\varsigma}$  ἀντιτίσεται ὑμῖν, 'Dominus a vobis pœnas sumet.' Sed ἀντιτάσσεται MS.

\*V. 6. Forte ὁ  $\overline{\kappa\varsigma}$  ἀντιτάσσεται.

V. 7. πρῶϊμον, scil. καρπόν. Aristophanes in Σφηξί, p. 320, ed. Bas.: δεῖται δὲ καὶ τῶν καρπίμων ἅττα μῆστι πρῶμα | ὕδωρ γένεσθαι κάπιπνεῦσαι—βόρειον αὐτοῖς, et p. 472: σικύων πρῶων, id est πρῶϊμων, ut Schol. Vid. et H. Stephani *Lexicon*.

\*V. 11. Codices quidam ἔλεος. Recte.

# NOTÆ IN EPISTOLAM BEATI PETRI CATHOLICAM PRIMAM.

[Πέτρου Α. Cod. Vat. omisso τοῦ ἀπ. ἐπ. καθ. Cyprian. 76, bis, ter. Petri ad Ponticos, Edd. et MSS.]

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\*I. 6. Lege in Vulg. ‘contristati’ non ‘contristari.’

I. 7. Corrigo τοῦ μὴ ἀπολλυμένου, διὰ π.... Plinius, *Hist. N.* xxxiii. 19, de auro: ‘Sed quia rerum uni nihil igne deperit, tuto etiam in incendiis rogisque.’

I. 8. ‘videritis.’ Legebat ἰδόντες, ut Codd. quidam Græci.

I. 12. Hilar. p. 586: ‘in qua re concupiscunt angeli prospicere.’ Lego ‘in quæ.’ Irenæus, 149: ‘in quæ cupiunt angeli prospicere.’

\*II. 5. Origen. *Joan.* 184, clare εἰς inserit. Τύπος τῆς ἐκκλησίας διὰ τὸ ἐκ λίθων ζώντων οἰκοδομεῖσθαι αὐτήν, οἶκον πνευματικὸν εἰς ἱεράτευμα ἅγιον γινομένην. Et clarius, 190: σῶμα τὴν ἐκκλησίαν καὶ οἶκον θεοῦ ἐκ λίθων ζώντων οἰκοδομούμενον εἰς ἱεράτευμα ἅγιον μαρτάνοντες ἀπὸ τοῦ Πέτρου τυγχάνον. Vide etiam 209, et *Cels.* 391.

II. 11. ἀπέχεσθε. Codd. A. B. et recte Medium, ‘abstinetes vos.’ *N. B.* ἔχοντες. Vid. cap. v. 1, πρεσβυτέρους παρακαλῶ—ποιμάνετε, et *Hebr.* xiii. 22.

II. 21. περὶ, Cod. A. Vide hic iii. 17.

II. 23. 'judicanti juste.' Vide Fran. Lucan. in annot.

\*III. 4. Forte delendum ἄνθρωπος.

III. 7. Forte legendum συγκληρονόμῳ. Refer ad σκεύει.

\*III. 7. Lege ἐγκόπτεσθαι.

\*III. 8. Lege ταπεινόφρονες.

\*III. 13. Lege ζηλωταί.

\*III. 15. Lege ἀλλὰ μετά.

\*III. 17. Lege θέλοι.

\*III. 18. Dele τῷ.

\*III. 19. Origen. *Joan.* 126, habet πνεύμασι. Sed ibidem in enarratione τὴν εἰς φυλακὴν μετὰ τοῦ πνεύματος πορείαν: et περὶ τῆς ἐν φυλακῇ πορείας μετὰ πνεύματος. Ibidem ἅπαξ ἐξεδέχετο. Sic editum, sed Cod. Oxon. ἀπεξεδέχετο. Vide *Cels.* p. 85.

\*III. 20. Lege ἀπεξεδέχετο. Sic Cod. A. Lege ὀλίγοι. Vulgat. 'expectabant patientiam.' Lege -bat, patientia.

\*IV. 1. Dele ἐν. Pro πέπνυται ἀμαρτίας forte ἀπέθανε ταῖς ἀμαρτίαις, ut supra Petrus et Paulus.

IV. 6. κριθῶσι. *Cypr.* 48, 'ut suscitentur,' id est, ἐγερθῶσι.

V. 3. 'ex animo,' παρέλκει. Dele: est altera versio τοῦ προθυμῶς, 'voluntarie.'

V. 5. ἐγκομβώσαθε, 'insinuate.' Gloss. Gr. ἐγκολπίζω, 'insinuo.'

\*V. 13. Βαβυλῶνι. Intelligo Babylona Asiæ non Ægypti. Josephus, c. *Apionem*, Lib. 1.: ἀλλ' ὅπου ποτε (τὸ) σύστημα τοῦ γένους ἐστὶν ἡμῶν κακεῖ τὸ ἀκριβὲς ἀποσφραγίζεται τοῖς ἱερεῦσι περὶ τοὺς γάμους· λέγω δὲ τοὺς ἐν Αἰγύπτῳ καὶ Βαβυλῶνι καὶ εἶπον τῆς ἄλλης οἰκουμένης τοῦ γένους τῶν ἱερέων εἰσὶ τινες διεσπαρμένοι.

## NOTÆ IN EPISTOLAM BEATI PETRI APOSTOLI SECUNDAM.

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I. 3. 'donata sunt.' An legit δεδωρημένα?

I. 8. Elegans lectio ἀπράκτους. Augustinus, 'inactuosos.' καθίστησιν futuro exprimunt.

\*I. 11. Forte ἐπιχορηγηθῇ.

I. 19. Hesych. Ἀύχμηρόν· ξηρόν, σκοτώδες. Ἀύχμηρῶ· ξηρῶ, σκοτώδει.

\*I. 19. ὡς λύχνῳ φαίνονται ἐν αὐχμηρῶ τόπῳ. Lege ἀμαυρῶ.

I. 21. Methodius, in *Convivio X Virginum*, p. 113, de hæreticis qui erraverunt de persona Spiritus Sancti: 'Ὅτι δὲ περὶ τοῦ πνεύματος, ὡς Ἑβριωνᾶιοι, ἐξ ἰδίας κινήσεως τοὺς προφητὰς λελαληκέναι φιλονεικοῦντες. Forte apud Petrum legendum ἐξ ἰδίας ἐπιπνεύσεως: ἐπιπνοία est 'afflatus divinus,' ἐνθουσιασμός. Immo vide in Evangelio ἐπιλύειν, 'explicare parabolam.'

II. 10. δόξας, 'sectas.' Sed Judæ v. 8, ex hoc loco adumbratus, σαρκὰ μὲν μαινόνουσι, κυριότητα δὲ ἀθετοῦσι, δόξας δὲ βλασφημοῦσι, 'majestates autem blasphemant.'

II. 12. γεγεννημένα φυσικά, Codd. A. B. C. Vulg. Copt. Syr. φυσικά, omisso γεγεννημένα. Duo Wetstenii et

Æth. γεγεννημένα, omisso φυσικά. Ergo illud hujus interpretamentum est, et delendum γεγεννημένα.

\*II. 12. Ex hoc loco sumpta Judæ v. 10: Οὗτοι δὲ ὅσα μὲν οὐκ οἶδασι βλασφημοῦσι, ὅσα δὲ φυσικῶς ὡς τὰ ἄλογα ζῶα ἐπίστανται ἐν τούτοις φθείρονται.

II. 13. ἀγάπαις, Codd. A. B. Syr. Æth. ἀπάταις, Cod. C. Copt. *De Singularitate Clericorum*: ‘oculos habentes plenos mœchationibus et incessabilibus delictis, capientes animas infirmas.’

\*II. 13. ἐν ταῖς ἀπάταις αὐτῶν. Lege ex Epistola Judæ, ἐν ταῖς ἀγάπαις ὑμῶν.

II. 14. πλεονεξίας, Codd. A. C., quatuor Wetsteni, octo Walkeri, Euthal., Copt. Syr. Æth. numero singulari. Forte legendum γεγεμισμένην πλεονεξίας.

II. 16. παρανομίας, ‘vesaniæ.’ Legebat παρανοίας. Eleganter. Erasmus male conjicit legisse eum παροινίας.

\*II. 16. Lege ὁ ἐν ἀνθρώπῳ. ἐκώλυσεν τὴν τοῦ προφήτου παραφροσίαν. Lege ἐκόλουσε.

II. 17. καὶ ὀμιχλαί, ‘et nebulæ.’ Gloss. Philox. ‘nebula,’ ὀμιχλή, νεφελή.

\*II. 18. τοὺς ὄντως ἀποφεύγοντας. Forte τοὺς οἰνοφλυγοῦντας.

III. 1. ‘Hanc ecce.’ Legebat ἰδού.

III. 2. In Lat. Vulg. lege ‘præcepto.’

III. 7. Pro ἀσεβείας Cod. A. ἀπωλείας. Mendose.

III. 10. Cf. 1 Thess. v. 2, ἡμέρα κυρίου ὡς κλεπτῆς ἐν νυκτὶ οὕτως ἔρχεται.

III. 17. N.B. ἀγαπητοί, ‘fratres.’

## NOTÆ IN EPISTOLAM BEATI JOANNIS APOSTOLI PRIMAM.

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I. 1. Tertull. *de Anima*: 'Quod vidimus, quod audivimus, oculis nostris vidimus, et manus nostræ contrectaverunt, de sermone vitæ.'

\*I. 8. Forte εἶχομεν. Vide v. 10.

\*II. 23. Origen. *Joan.* 261, inserit ὁ ὁμολογῶν τὸν υἱὸν καὶ τὸν πατέρα ἔχει. *Martyr.* 206. (Deinde citato *Joan.* 261, hæc habet Bentleius.) Ex his apparet et ex toto argumento Origenem legisse in textu, ὁ ὁμολογῶν τὸν υἱὸν καὶ τὸν πατέρα ἔχει. Sed ob homœoteleuton excidisse tam de textu quam de ipso Origene. Clare habetur et exponitur in *Exh. ad Martyrium*, p. 206, et Euseb. Cæsar. in *Psalmm* 3, Ed. Montfaulconii.

IV. 3. Socrates, 581: ἐγγράπτο ἐν τοῖς παλαίοις ἀντιγράφοις καὶ πᾶν πνεῦμα ὃ λύει τὸν Ἰησοῦν ἀπὸ τοῦ θεοῦ οὐκ ἔστι. [Ergo Bentleius legit λύει.] Ipsum vide et Valesium, et Iren. p. 242, 'Qui solvit Jesum Christum.' Sed MSS. delent Christum.

\*IV. 3. ὃ λύει. Orig. *Matth.* 423: πλὴν σήμερον οὐ λύω τὸν Ἰησοῦν ἀπὸ τοῦ Χριστοῦ.



IV. 10. Additum ex v. 19, *πρῶτος*.

V. 2. 'faciamus.' Lege *ποιῶμεν* ut multi Codd.; unus Wetstenius, Copt. Syr. Æth.

\*V. 3. καὶ αἱ ἐντολαὶ αὐτοῦ βαρεῖαι οὐκ εἰσίν. "Οτι πᾶν... Lego οὐκ εἰσίν ἔτι. Πᾶν τό....

V. 6. Ἰησοῦς Χριστός, omisso ὁ, A. B.

V. 6. Tertull. *de Baptismo*: 'Venerat enim per aquam et sanguinem sicut Johannes scripsit.'

V. 6. αἵματος. Addit καὶ πνεύματος Cod. A., cum aliis tribus in Bibl. Seguierana Wetstenii, et Copt. et Æthiop. Lat. φ. et MS. Bib. Reg. No. 32. E. 'sang. et spiritum,' 'in aqua et sanguine et spiritu.' Sic iidem Cod. Latini, ut Græci quidam αἵματι καὶ τῷ πνεύματι. Isaac. Armenus apud Courbefie: καὶ περὶ τούτου ὁ ἀπόστολος Ἰωαννῆς ὁ θεολόγος γράφει ὅτι οὗτος ἐστὶν ὁ ἐλθὼν ἐν πνεύματι καὶ αἵματι καὶ ὕδατι καὶ γὰρ ταῦτα τὰ τρία εἰς ἓν εἰσι, p. 403. Cyrillus Alex. *Thesauro*, p. 363: καὶ αἵματος καὶ πνεύματος Ἰησοῦς Χριστός· οὐκ ἐν τῷ ὕδατι μόνον ἀλλὰ καὶ ἐν τῷ πνεύματι καὶ τῷ αἵματι—ὅτι τρεῖς εἰσιν οἱ μαρτυροῦντες τὸ πνεῦμα καὶ τὸ ὕδωρ καὶ τὸ αἷμα. καὶ οἱ τρεῖς εἰς τὸ ἓν εἰσιν. εἰ τὴν μαρτ. Cætera omittit.

Cod. A. ἀλλ' ἐν τῷ ὕδατι καὶ ἐν τῷ πνεύματι. καὶ τό. Cod. E. 'sed in aqua et sanguine et spiritu.' Vetus liber Cypriano ascriptus, Ed. Oxon. p. 29: 'Hic est qui venit per aquam et sanguinem, Jesus Christus, non in aqua tantum, sed in aqua et sanguine. Quia tres testimonium perhibent spiritus et aqua et sanguis et isti tres in unum sunt.' (cætera desunt). Et mox, p. 30: Arbitror autem et Johannis Apostoli doctrinam nos non inepte disposuisse qui ait quia tres testimonium perhibent spiritus et aqua et sanguis: et isti tres unum sunt.

V. 7, 8. ἐν τῷ οὐρανῷ—ἐν τῇ γῇ omittunt Cod. A., omnes Wetstenii, Syr. Copt. Æth. Cyprian. 109: ‘Et iterum de Patre et Filio et Spiritu Sancto scriptum est, “Et *hi* tres unum sunt.” Ubi plures MSS. et Reg. omitt. *hi*. De hoc loco vide *Bibliothèque Critique* (4 vol. 8vo), Vol. III. p. 94, &c.

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NOTÆ IN EPISTOLAM BEATI JOANNIS  
APOSTOLI SECUNDAM.

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2. A. τὴν ἐνοικοῦσαν. B. μένουσαν. Copt. Syr. Æth.  
'manentem.' Forte ἐνοῦσαν.

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# NOTÆ IN EPISTOLAM BEATI JOANNIS APOSTOLI TERTIAM.

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1. Hier. iv. 803, 'Caio.'

\*7. ἀπὸ τῶν ἐθνικῶν, Cod. A. Forte ἀπὸ τῶν ἐκκλη-  
σίων.

12. A. Ἀληθείας. Ἀλη. post rasuram laxē. Fuit,  
opinor, ΕΚΚΛΗΘΙΑC. C. ὑπ' αὐτῆς τῆς ἐκκλησίας καὶ τῆς  
ἀληθείας, et sic plane Syrus.

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## NOTÆ IN EPISTOLAM BEATI JUDÆ APOSTOLI.

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2. 'adimpleatur,' Erasmus putat eum legisse, πληρωθείη. Sed 2 Pet. i, 2: πληθυνθείη, 'adimpleatur.'

7. Lucifer. 222: 'et carnem secutæ cinis præpositæ sunt exemplum.' Forte legebat ὀπίσω σαρκὸς, τέφρας πρόκεινται pro ἐτέρας. Vide 2 Pet. ii. 6, 10, τεφρώσας, et ὀπίσω σαρκός.

\*9. ἐπιτιμήσαι. Vulg. 'imperet.' Lege 'improperet.'

13. ἐπαφρίζοντα, A. ἀπαφρίζοντα, C., unus Wetstenius. Onomasticon Vetus Lat. Græc. 'despumo,' ἀπαφρίζω.

## NOTÆ IN APOCALYPSIN BEATI JOANNIS APOSTOLI.

[De Apocalypsi Hieron. Fals. II. App. 526: 'Legimus in Apocalypsi, qui in istis provinciis non recipitur liber, tamen scire debemus quod in occidente omni et in aliis Phœnicis provinciis, et in Ægypto recipitur liber et Ecclesiasticus est, &c. Origen. *Joan.* p. 14: *φησιν ἐν τῇ Ἀποκαλύψει ὁ τοῦ Ζεβεδαίου Ἰωάννης.* Et 50: *ὁ αὐτὸς δὲ Ἰωάννης ἐν τῇ ἀποκαλύψει, &c.*]

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I. 13. ὁμοίωμα νιφ, Cod. A. Sic IX. 7, ὁμοιώματα ἵπποις, ut Cod. A.

II. 6. Tertull. *de Præsc. Hær.*: 'Quia hoc tenes: odisti *doctrinam* Nicolaitarum quam et ego odi.'

II. 7. In Vulgato, 'ecclesiis vii. uincenti.' vii. absorptum.

II. 15. Pro ὁ μισῶ A. C. ὁμοίως (quod probat Bentleius).

III. 16. ὄφελον ψυχρὸς ἦς ἡ ζεστός. Desunt in Cod. A. ob homœoteleuton. ἦς plures Codd. et semper alias in SS. ὄφελον indicativo jungitur.

IV. 6. Hier. II. 584: 'Quattuor *Evangelia*, quæ in Apocalypsi describuntur, plena oculis et domini luce radiantia mundum illuminant: in uno quattuor, et in quattuor singula.' Sic recte omnes MSS. *evangelia*. Erasmus et Marianæ *animalia*. Ibid. III. 702: 'Pleniusque in Apo-

calypsi Johannis horum animantium species ac nomina referuntur ad quattuor Evangelia.’

IV. 11. Pro *εἰσι, ἦσαν* A. Omittit A. *καὶ ἐκτίσθησαν* ob homœoteleuton.

V. 1. Quære *ὀπισθόγραφον*?

VI. 1. *ἔρχου*. Dele *καὶ βλέπε*, ut A. C. et MSS. plurimi. *ἔρχου* non ad Johannem dicitur sed ad equum aperto sigillo proditurum.

VIII. 12. ‘*nox*.’ Sic Cod. M. et R. Steph. et Lovan. Unde lego ‘et dies non luceret parte tertia,’ vel ‘pars tertia ejus.’

IX. 7. *ὅμοια*. Cod. A. *ὁμοιώματα* Vid. i. 13.

IX. 11. Solus Cod. A. *τὸν ἄρχοντα τῆς ἀβύσσου τὸν ἄγγελον*. Videtur *τὸν ἄγγελον* pro correctione in margine positum, postea in textum irrepsisse. Scribo ‘et Græce habet nomen, exterminans;’ vel recte, ‘habet,’ et judicio factum.

XV. 7. *τοῦ ζῶντος*. Forte *τοῦ ζέοντος*, ut referatur ad *θυμοῦ*.

XVII. Totum caput citatur ab Hippolyto, de *Antichristo*, c. 36.

XVII. 3. In Cod. A. nescias *γέμον τὰ* legendum sit, an *γέμοντα*.

XVIII. 2. *ἀκαθάρτου—καὶ μεμισημένου* addit Cod. A. et pro *ὀρνέου θηρίου*. Syr. et Æth. *ἀκαθάρτου [καὶ φυλακῇ πάντος ὀρνέου ἀκαθάρτου] καὶ μεμισημένου καὶ φυλακῇ πάντος θηρίου ἀκαθάρτου καὶ μεμισημένου*. Quæ et videtur originalis lectio Codicis A. et illa excidisse ob repetitum *ἀκαθάρτου*.

XIX. 10. Cyprian. p. 220: ‘Vide ne feceris, quia conservus tuus sum, et fratrum tuorum, Jesum dominum

adora.' (Sed totus locus deest in MS. Regio.) [Vid. Bendl. ad xxii. 9.]

\*XIX. 14. Origen. *Joan.* 51: ἵπποις λευκοῖς ἐνδεδυμένοις. Ubi Huetius corrigit ἐνδεδυμένοι, contra utrumque MStum: male, ut constat, ex pag. 54: Ἐπισκέψαι δὲ τοὺς λευκοὺς ἵππους τῶν ἀκολουθούντων τῷ λόγῳ ἐνδεδυμένους βύσσινον λευκὸν καὶ καθαρόν.

XXII. 11. Cyprian. 72: 'Justus justiora faciat adhuc et sanctus sanctiora [faciat adhuc].' Sic MS. Reg. 4to. Et 219, Edd. et MSS. δικαιοσυνὴν ποιησάτω. Recte: nam δικαιωθήτω alio sensu ubique sumitur. Vid. Bullum, *de Harmonia Apostolica*, pag. 4.

\*XXII. 11. Origen. *Joan.* 387, καὶ ὡς ὁ Ἰωάννης φησι καὶ ὁ καθαρὸς καθαρισθήτω ἔτι, καὶ ὁ ἅγιος ἁγιασθήτω. Cod. Oxon. καθαρθήτω. Mox ibidem, ὁ ῥυπαρὸς γὰρ φησι ῥυπανθήτω ἔτι. Ibid. 408, ὁ ῥυπαρὸς γὰρ ἔτι ῥυπανθήτω.

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EPISTOLA BEATI PAULI APOSTOLI  
AD GALATAS.

## ΠΑΥΛΟΥ ΤΟΥ ΑΠΟΣΤΟΛΟΥ Η ΠΡΟΣ ΓΑΛΑΤΑΣ ΕΠΙΣΤΟΛΗ.

### ΚΕΦΑΛΑΙΟΝ Α΄.

<sup>1</sup> Παῦλος, ἀπόστολος οὐκ ἀπ' ἀνθρώπων οὐδὲ δι' ἀνθρώπου, ἀλλὰ διὰ Ἰησοῦ Χριστοῦ καὶ Θεοῦ Πατρὸς τοῦ ἐγείραντος αὐτὸν ἐκ νεκρῶν, <sup>2</sup> καὶ οἱ σὺν ἐμοὶ πάντες ἀδελφοί, ταῖς ἐκκλησίαις τῆς Γαλατίας. <sup>3</sup> Χάρις ὑμῖν καὶ εἰρήνη ἀπὸ Θεοῦ πατρὸς καὶ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, <sup>4</sup> τοῦ δόντος ἑαυτὸν περὶ τῶν ἀμαρτιῶν ἡμῶν, ὅπως ἐξέλθαι ἡμᾶς ἐκ τοῦ ἐνεστῶτος αἰῶνος πονηροῦ, κατὰ τὸ θέλημα τοῦ Θεοῦ καὶ πατρὸς ἡμῶν, <sup>5</sup> ᾧ ἡ δόξα εἰς τοὺς αἰῶνας τῶν αἰώνων, ἀμήν·

<sup>6</sup> Θαναμάζω, ὅτι οὕτω ταχέως μετατίθεσθε ἀπὸ τοῦ καλέσαντος ὑμᾶς ἐν χάριτι Χριστοῦ, εἰς ἕτερον εὐαγγέλιον, <sup>7</sup> ὃ οὐκ ἔστιν ἄλλο, εἰ μὴ τινὲς εἰσιν οἱ ταρασσοντες ὑμᾶς, καὶ θέλοντες μεταστρέφαι τὸ εὐαγγέλιον τοῦ Χριστοῦ. <sup>8</sup> Ἀλλὰ καὶ ἐὰν ἡμεῖς ἢ ἄγγελος ἐξ οὐρανοῦ εὐαγγελίζηται ὑμῖν παρ' ὃ εὐηγγελισάμεθα ὑμῖν, ἀνάθεμα

1. Hier. iv. 225: 'Sciendum in Marcionis Apostolo non esse scriptum et per Deum patrem.' Athan. 884, ut ed.

2. Hier. iii. 609: 'qui mecum sunt' et iv ad locum. Cod. Aug. Lat. omittit 'sunt.'

3. Alex. ἀπὸ Θεοῦ πατρὸς ἡμῶν καὶ κυρίου Ἰησοῦ Χριστοῦ. Aug. Gr. Lat. et Born. ut ed. et Hier. iv. ad locum.

4. περὶ τῶν. Alex. Aug. decem Gallici. ἐκ τοῦ αἰῶνος τοῦ ἐνεστῶτος πονηροῦ. Alex. Rom. et Orig. bis. Aug. Gr. Lat. ut ed. et Codd. novi omnes. 'De præsenti sæculo malo.' Hier. iv. ad locum.

6. Cyprian. *Epist.* 28, 63: 'Miror quod sic tam cito demutamini.' Lucifer. 300: 'miror quod sic tam cito transferimini.' Tertull. *de Præscript. Hæc.*: 'miror quod sic tam cito transferimini ab eo qui vos vocavit in gratiâ ad aliud evangelium.'

# EPISTOLA BEATI PAULI APOSTOLI AD GALATAS.

## CAPUT I.

<sup>1</sup> PAULUS Apostolus non ab hominibus neque per hominem sed per Jesum Christum et Deum Patrem qui suscitavit eum a mortuis; <sup>2</sup> et qui mecum omnes fratres, ecclesiis Galatiæ: <sup>3</sup> Gratia vobis, et pax a Deo Patre, et Domino nostro Jesu Christo, <sup>4</sup> qui dedit semetipsum pro peccatis nostris, ut eriperet nos de præsentis sæculo nequam, secundum voluntatem Dei et Patris nostri, <sup>5</sup> cui est gloria in sæcula sæculorum. Amen.

<sup>6</sup> Miror quod sic tam cito transferimini ab eo qui vos vocavit in gratiâ Christi, in aliud evangelium: <sup>7</sup> quod non est aliud, nisi sunt aliqui qui vos conturbant et volunt convertere evangelium Christi. <sup>8</sup> Sed licet nos aut angelus de cælo evangelizet vobis, præter quod evangelizavimus vobis, anathema sit. <sup>9</sup> Sicut

Hier. ad locum: 'quod tam cito.' Archelaus, p. 60: 'sic tam cito.....ab eo qui vocavit vos.' Lucifer. 300: 'in gratiâ' et omitt. *Christi*; et ante, 'transferamini qui vos;' omitt. 'ab eo.' Cyprian. *Ep.* 27: 'ab eo qui vos vocavit in gratiam ad aliud;' et 63, 'ad gratiam ad aliud.' Cod. Aug. omittit *Χριστοῦ*, sed Lat. 'in gratiam Christi.' Hier. ad locum: 'in gratiam Christi Jesu.' Hyperbaton est quod ita suo ordine legi potest: "Miror quod tam cito transferimini a Christo Jesu qui vos vocavit in gratiam." Ergo legebat 'Christo.' Archelaus, 60, omitt. 'in gratiâ Christi.' Aug. *θανυδίζω δέ*. Omittit Alex.

7. MS. Gotth. *subvertere*. Lucifer. 'convertere,' et Cyp. et Hier. Lucifer. 60, avertere vos ab evangelio.

8. Alex. *εὐαγγελισται*. Aug. *-ζηται*; omisso *ὑμῶν*. Lucifer. p. 300, omitt. 'præterquam;' omitt. 'quod,' et sic MS. Gotth. Archel. 'præterquam quod.' Hier. ad locum, 'præterquam quod.'

ἔστω. 9 Ὡς προειρήκαμεν, καὶ ἄρτι πάλιν λέγω, Εἴ τις ὑμᾶς εὐαγγελίζεται παρ' ὃ παρελάβετε, ἀνάθεμα ἔστω. 10 Ἄρτι γὰρ ἀνθρώπους πείθω ἢ τὸν Θεόν; ἢ ζητῶ ἀνθρώποις ἀρέσκειν; εἰ ἔτι ἀνθρώποις ἡρεσκον, Χριστοῦ δούλος οὐκ ἂν ἦμην.

11 Γνωρίζω γὰρ ὑμῖν, ἀδελφοί, τὸ εὐαγγέλιον τὸ εὐαγγελισθὲν ὑπ' ἐμοῦ, ὅτι οὐκ ἔστι κατὰ ἄνθρωπον· 12 οὐδὲ γὰρ ἐγὼ παρὰ ἀνθρώπου παρελάβον αὐτὸ, οὐδὲ ἐδιδάχθην, ἀλλὰ διὰ ἀποκαλύψεως Ἰησοῦ Χριστοῦ. 13 Ἠκούσατε γὰρ τὴν ἐμὴν ἀναστροφὴν ποτε ἐν τῷ Ἰουδαϊσμῷ, ὅτι καθ' ὑπερβολὴν ἐδίωκον τὴν ἐκκλησίαν τοῦ Θεοῦ, καὶ ἐπόρθουν αὐτήν. 14 Καὶ προέκοπτον ἐν τῷ Ἰουδαϊσμῷ ὑπὲρ πολλοὺς τοὺς συνηλικιώτας ἐν τῷ γένει μου, περισσοτέρως ζηλωτῆς ὑπάρχων τῶν πατρικῶν μου παραδόσεων. 15 Ὅτε δὲ ἠγνόησεν ὁ ἀφορίσας με ἐκ κοιλίας μητρός μου, καὶ καλέσας διὰ τῆς χάριτος αὐτοῦ, 16 ἀποκαλύψαι τὸν υἱὸν αὐτοῦ ἐν ἐμοί, ἵνα εὐαγγελίζωμαι αὐτὸν ἐν τοῖς ἔθνεσιν· εὐθέως οὐ προσανεθέμην σαρκὶ καὶ αἵματι, 17 οὐδὲ ἀνῆλθον εἰς Ἱεροσόλυμα πρὸς τοὺς πρὸ ἐμοῦ ἀποστόλους, ἀλλὰ ἀπῆλθον εἰς Ἀραβίαν, καὶ πάλιν ὑπέστρεψα εἰς Δαμασκόν.

18 Ἐπειτα μετὰ ἑτὶ τρία ἀνῆλθον εἰς Ἱεροσόλυμα ἱστορῆσαι Πέτρον, καὶ ἐπέμεινα πρὸς αὐτὸν ἡμέρας δεκαπέντε· 19 ἕτερον δὲ τῶν ἀποστόλων εἶδον οὐδένα, εἰ μὴ Ἰάκωβον τὸν ἀδελφὸν τοῦ Κυρίου. 20 Ἀ δὲ γράφω ὑμῖν, ἰδοὺ ἐνώπιον τοῦ Θεοῦ, ὅτι οὐ ψεύδομαι. 21 Ἐπειτα ἦλθον εἰς τὰ κλίματα τῆς Συρίας καὶ τῆς Κιλικίας. 22 Ἦμην δὲ ἀγνοούμενος τῷ προσώπῳ ταῖς ἐκκλησίαις τῆς Ἰουδαίας ταῖς ἐν Χριστῷ, 23 μόνον δὲ ἀκούοντες ἦσαν, ὅτι ὁ

8, 9. Athanas. i. 212, mutat ordinem duorum versuum. Lucifer. 300, aliud 'annunciaverit, quam quod accep.' Archelaus, 68. 'præter quod accep.' Cyprian. Ep. 27. 'præterquam quod,' et 63. Hier. ad locum, 'præter id quod.'

9. εὐαγγελίζεται, ut ed. Alex. Rom. Theodor. Hist. p. 208. Evagrius, 423. Cod. Aug. -ζηται.

10. Hier. ad locum, omittit γὰρ. Ita Codd. Alex. Rom. Aug.—Hier. legit 'an—aut.' Cod. Aug. 'aut—aut' pro 'an—an.'

11. γνωρίζω γὰρ. Cod. Rom. Aug. Lat. 'notum enim.' Hier. ad locum. Alex. δὲ. Athanas. 884, δὲ.

12. οὐδὲ. Codd. Alex. Aug. Athanas. 884. διὰ, Alex. δι', Aug.

13. καὶ ἐπόρθουν. Chrys. iii. 106. Cod. Aug. καὶ ἐπολέμουν αὐτήν. Born. ἐπολέμουν expugnabam. Alex. ut ed. Act. ix. 21. De Saulo et re eadem ὁ πορθήσας qui expugnabat.

14. 'meos.' Hier. ad locum, sed omittit Cod. Aug. et Gotth. Cod. Aug. ἐν Ἰουδαϊσμῷ, omisso τῷ. Sed Alex. habet.

15. θεὸς præter Mill. omittit E. Seguiet, si Θεός, tum esset ὁ Θεὸς ὁ ἀφορίσας,

prædiximus, et nunc iterum dico. Si quis vobis evangelizaverit præter quod accepistis, anathema sit. <sup>10</sup> Modo enim hominibus suadeo, an Deo? Aut quæro hominibus placere? Si adhuc hominibus placerem Christi servus non essem.

<sup>11</sup> Notum enim vobis facio fratres evangelium quod evangelizatum est a me quia non est secundum hominem: <sup>12</sup> neque enim ego ab homine accepi illud, neque didici, sed per revelationem Jesu Christi. <sup>13</sup> Audistis enim conversationem meam aliquando in Iudaismo quoniam supra modum persequabar ecclesiam Dei et expugnabam illam, <sup>14</sup> et proficiebam in Iudaismo supra multos coætaneos in genere meo, abundantius æmulator existens pater-  
narum mearum traditionum. <sup>15</sup> Cum autem placuit ei qui me segregavit de utero matris meæ, et vocavit per gratiam suam, <sup>16</sup> ut revelaret Filium suum in me, ut evangelizarem illum in gentibus; continuo non adqueivi carni et sanguini, <sup>17</sup> neque veni Ierosolymam ad antecessores meos Apostolos: sed abii in Arabiam, et iterum reversus sum Damascum.

<sup>18</sup> Deinde post annos tres veni Ierosolymam visere Petrum, et mansi apud eum diebus quindecim: <sup>19</sup> alium autem Apostolorum vidi neminem, nisi Jacobum fratrem Domini. <sup>20</sup> Quæ autem scribo vobis, ecce coram Deo, quia non mentior. <sup>21</sup> Deinde veni in partes Syriæ, et Ciliciæ. <sup>22</sup> Eram autem ignotus facie ecclesiis Judææ, quæ erant in Christo; <sup>23</sup> tantum autem auditu habebant, quoniam qui persequabatur nos aliquando, nunc evangelizat

et est ὁ ἀφ. in Ed. Fellii. Cod. Aug. omittit ὁ Θεός. Alex. habet. Hier. III. 380: 'placuit deo qui separavit me.' Sed idem, 528: 'placuit ei qui.' Athan. 885: ὁ θεὸς ὁ ἀφορίσας. Euseb. in Ps. 258: ἡὺδ. ὁ ἀφορίσας, omitt. θεός. Iren. 417: 'placuit deo.' ἡὺδόκησεν, Cod. Rom. de. Ita Codd. Latini B. M. R. S.

17. οὐδὲ ἀπῆλθον, Cod. Rom. Euthal. Lat. 'veni.' Sed 'veni' est ἀπῆλθον, non ἀνῆλθον, sed vid. v. 18. ἀλλὰ, Codd. Alex. Aug. tres novi. Cod. Aug. Lat. in Damascum.

18. ἀνῆλθον εἰς Ἱερ., Euthal. Cod. Alex. μετὰ τρία ἔτη, Cod. Aug. ut ed. Hier. ad locum, 'videre,' et IV. 621. Pro Πέτρον (Cod. Aug.) Alex. Rom. Κηφᾶν, et sic Copt. Syr. Æth.

19. Hier. ad locum, neminem. εἶδον οὐδένα, Codd. Clar. Aug. Born. Euseb. Hist. p. 45, οὐκ εἶδον.

21. Cod. Ephr. καὶ Κιλικίας, omisso τῆς.

22. Cod. Aug. omittit τῶ. Alex. habet. Hier. ad locum, 'auditum,' habebant, et p. 243.

23. Chrysost. III. 122: ἐπὶ ῥθει. Cod. Born. ἐπολέμει expugnabat.

διώκων ἡμᾶς ποτὲ νῦν εὐαγγελίζεται τὴν πίστιν ἣν ποτὲ ἐπόρθει,  
24 καὶ ἐν ἐμοὶ ἐδόξαζον τὸν Θεόν.

### ΚΕΦΑΛΑΙΟΝ Β΄.

1 Ἐπειτα διὰ δεκατεσσάρων ἐτῶν πάλιν ἀνέβην εἰς Ἱεροσό-  
λυμα μετὰ Βαρνάβα, συμπαραλαβὼν καὶ Τίτον. 2 Ἀνέβην δὲ  
κατὰ ἀποκάλυψιν, καὶ ἀνεθέμην αὐτοῖς τὸ εὐαγγέλιον ὃ κηρύσσω  
ἐν τοῖς ἔθνεσι, κατ' ἰδίαν δὲ τοῖς δοκοῦσι, μήπως εἰς κενὸν τρέχω  
ἢ ἔδραμον. 3 Ἀλλ' οὐδὲ Τίτος ὁ σὺν ἐμοί, Ἕλλην ὢν, ἠναγκάσθη  
περιτμηθῆναι. 4 διὰ δὲ τοὺς παρεισάκτους ψευδαδέλφους, οἵτινες  
παρεισῆλθον κατασκοπῆσαι τὴν ἐλευθερίαν ἡμῶν ἣν ἔχομεν ἐν  
Χριστῷ Ἰησοῦ, ἵνα ἡμᾶς καταδουλώσωσιν. 5 οἷς οὐδὲ πρὸς ὥραν  
εἵξαμεν τῇ ὑποταγῇ, ἵνα ἡ ἀλήθεια τοῦ εὐαγγελίου διαμένῃ πρὸς  
ὑμᾶς. 6 Ἀπὸ δὲ τῶν δοκούντων εἶναί τι, ὅποιοι ποτε ἦσαν, οὐδέν  
μοι διαφέρει. Θεὸς ἀνθρώπου πρόσωπον οὐ λαμβάνει, ἐμοὶ γὰρ  
οἱ δοκοῦντες οὐδὲν προσανέθεντο. 7 ἀλλὰ τοῦναντίον, ἰδόντες ὅτι  
πεπίστευμαι τὸ εὐαγγέλιον τῆς ἀκροβυστίας, καθὼς Πέτρος τῆς  
περιτομῆς. 8 ὁ γὰρ ἐνεργήσας Πέτρῳ εἰς ἀποστολὴν τῆς περι-  
τομῆς ἐνήργησε καὶ μοι εἰς τὰ ἔθνη. 9 καὶ γνόντες τὴν χάριν τὴν  
δοθεῖσάν μοι, Ἰάκωβος καὶ Κηφᾶς καὶ Ἰωάννης, οἱ δοκοῦντες  
στύλοι εἶναι, δεξιὰς ἔδωκαν ἐμοὶ καὶ Βαρνάβα κοινωνίας, ἵνα ἡμεῖς  
εἰς τὰ ἔθνη, αὐτοὶ δὲ εἰς τὴν περιτομήν. 10 μόνον τῶν πτωχῶν  
ἵνα μνημονεύωμεν, ὃ καὶ ἐσπούδασα αὐτὸ τοῦτο ποιῆσαι. 11 Ὅτε

24. Cod. Aug. καὶ ἐν ἐμοὶ ἐδόξαζον.

II. 1. Irenæus, 234: 'post XIV. annos.' ἀνέβην πάλιν, 'iterum ascendi,' Cod. Aug. ἀνῆλθον, Cod. Ephr.

2. ἀνεθέμην, Cod. Alex. ἀνεβαλόμην, Cod. Aug. Cod. Born. Lat. 'exposui.' Hier. 'contuli,' om. 'aliquid esse,' et Græcum agnoscit ἀνεθέμην, et IV. 621: 'exposui...videbantur aliquid esse.'

4. παρεισάκτους, Tertull. 'superinductitios.' August. ap. Hier. IV. 633, 'subintroierant.' καταδουλώσουσιν, Cod. Alex. καταδουλώσωσιν, Codd. Aug. Ephr. Rom. ἵνα μὴ, Cod. Aug. De οἷς οὐδὲ quæ olim abfuerunt. Iren. Tertull. et Cod. Clar. certe ex illo μὴ apud codicem Aug. præclara lectio oritur hoc modo, διὰ δὲ τοὺς παρεισάκτους ψευδαδέλφους—ἐν Σῶ. Iῦ ἵνα μὴ ἡμᾶς καταδουλώσωσιν, πρὸς ὥραν εἵξαμεν τῇ ὑποταγῇ, ut ne nos in servitutem redigerent ad horam cessimus subjectioni (sic omī MSS. omnes et Aug. Lat.) vel etiam sine μὴ sententia recte procedit. Hier. IV. 238, hoc esse quod in codicibus legatur Latinis: 'Quibus ad horam cessimus subjectioni.' 239, Græci codices 'quibus neque ad horam.' August. ap. Hier. IV. 633: 'quibus nec ad horam cessimus subjectioni.' Sulpicius

fidem, quam aliquando expugnabat. <sup>24</sup> Et in me clarificabant Deum.

## CAPUT II.

<sup>1</sup> Deinde post annos quatuordecim, iterum ascendi Ierosolymam cum Barnaba, adsumpto et Tito. <sup>2</sup> Ascendi autem secundum revelationem: et contuli cum illis Evangelium, quod prædico in gentibus, seorsum autem iis qui videbantur: ne forte in vacuum currem, aut cucurrissem. <sup>3</sup> Sed neque Titus, qui mecum erat, cum esset Gentilis, compulsus est circumcidi. <sup>4</sup> Sed propter subintroducos falsos fratres, qui subintroierunt explorare libertatem nostram, quam habemus in Christo Jesu, ut nos in servitutem redigerent. <sup>5</sup> Quibus neque ad horam cessimus subjectioni, ut veritas Evangelii permaneat apud vos. <sup>6</sup> Ab iis autem qui videbantur esse aliquid, (quales aliquando fuerint, nihil mea interest; Deus personam hominis non accipit), mihi enim qui videbantur nihil contulerunt. <sup>7</sup> Sed e contra cum vidissent quod creditum est mihi Evangelium præputii, sicut Petro, circumcisionis: <sup>8</sup> (qui enim operatus est Petro in Apostolatam circumcisionis, operatus est et mihi in Gentes) <sup>9</sup> et cum cognovissent gratiam, quæ data est mihi, Jacobus, et Cephas, et Joannes, qui videbantur columnæ esse, dextras dederunt mihi et Barnabæ societatis, ut nos in Gentes, ipsi autem in circumcisionem: <sup>10</sup> tantum ut pauperum memores essemus: quod et sollicitus fui

Severus, *Dial.* p. 611: 'Satiùs æstimans ad horam cedere quam his non consulere quorum cervicibus gladius imminebat.' Irenæus, 234, omittit οὐδὲ, 'neque.' Ibidem habet 'subjectioni;' ubi vide notas.

5. διαμένῃ, Codd. Aug. Alex. 'perseveraret,' Hier. iv. 238.

6. πρόσωπον ὁ θεὸς, Cod. Alex. πρόσωπον θεὸς ἀνθρώπου, Rom. θεὸς ἀνθρώπου πρόσωπον οὐ λαμβάνει, Codd. Aug. Born. 'deus personam hominis non accipit.' Hier. *ad loc.* om. 'aliquid esse.' Ibidem habet 'sed contra,' 'sicut Petro.' Omittit 'aliquid,' Cod. Ger. Lat. οἱ δοκοῦντές τι εἶναι, Cod. Aug., sed v. 2, οἱ δοκοῦντες, 'qui videbantur aliquid esse.' οὐδὲν μοι διαφέρει, 'nihil mea conscientia interest,' Cod. Aug.

7, 8. περιτομῆς—περιτομῆς, media omnia omittit Cod. Aug.

9. Hier. *ad loc.*, et iv. 138, et 241: 'Petrus et Jacobus et Joannes.' Omittit καὶ Κηφᾶς, Cod. Alex. δοθ. μοι. Πέτρος καὶ Ἰάκωβος καὶ Ἰωάννης, Cod. Aug. Gr. Lat. Cod. Ephr. ut edit. et Origen. *ad Psalm.* ἵνα ἡμεῖς μὲν εἰς τὰ ἔθνη, Codd. Alex. Ephr. omittit μὲν Aug. 'ut nos inter gentes,' Aug. Lat.

10. 'quod et,' Cod. Aug. 'quod etiam,' Hier. μόνον ἵνα τῶν πτωχῶν, Cod. Aug.



δὲ ἦλθε Κηφᾶς εἰς Ἀντιόχειαν, κατὰ πρόσωπον αὐτῷ ἀντέστην, ὅτι κατεγνωσμένος ἦν. 12 Πρὸ τοῦ γὰρ ἐλθεῖν τινὰς ἀπὸ Ἰακώβου, μετὰ τῶν ἐθνῶν συνήσθιεν· ὅτε δὲ ἦλθον, ὑπέστελλε καὶ ἀφώριζεν ἑαυτὸν, φοβούμενος τοὺς ἐκ περιτομῆς. 13 Καὶ συνυπεκρίθησαν αὐτῷ οἱ λοιποὶ Ἰουδαῖοι, ὥστε καὶ Βαρνάβας συναπήχθη αὐτῶν τῇ ὑποκρίσει. 14 Ἀλλ' ὅτε εἶδον ὅτι οὐκ ὀρθοποδοῦσι πρὸς τὴν ἀλήθειαν τοῦ εὐαγγελίου, εἶπον τῷ Κηφᾷ ἔμπροσθεν πάντων, Εἰ σὺ, Ἰουδαῖος ὑπάρχων, ἐθνικῶς καὶ οὐκ Ἰουδαϊκῶς ζῆς, πῶς τὰ ἔθνη ἀναγκάζεις Ἰουδαῖζειν; 15 Ἡμεῖς φύσει Ἰουδαῖοι, καὶ οὐκ ἐξ ἐθνῶν ἀμαρτωλοί. 16 Εἰδότες δὲ ὅτι οὐ δικαιοῦται ἄνθρωπος ἐξ ἔργων νόμου, ἐὰν μὴ διὰ πίστεως Ἰησοῦ Χριστοῦ· καὶ ἡμεῖς εἰς Χριστὸν Ἰησοῦν ἐπιστεῦσαμεν, ἵνα δικαιωθῶμεν ἐκ πίστεως Χριστοῦ, καὶ οὐκ ἐξ ἔργων νόμου· διότι ἐξ ἔργων νόμου οὐ δικαιωθήσεται πᾶσα σὰρξ. 17 Εἰ δὲ ζητοῦντες δικαιωθῆναι ἐν Χριστῷ, εὐρέθημεν καὶ αὐτοὶ ἀμαρτωλοί, ἅρα Χριστὸς ἀμαρτίας διάκονος; μὴ γένοιτο. 18 Εἰ γὰρ ἃ κατέλυσα, ταῦτα πάλιν οἰκοδομῶ, παραβάτην ἑμαυτὸν συνιστάνω. 19 Ἐγὼ γὰρ διὰ νόμου νόμῳ ἀπέθανον, ἵνα Θεῷ ζήσω. 20 Χριστῷ συνεσταύρωμαι· ζῶ δὲ οὐκ ἔτι ἐγὼ, ζῇ δὲ ἐν ἐμοὶ Χριστός· ὃ δὲ νῦν ζῶ ἐν σαρκί, ἐν πίστει ζῶ τῇ τοῦ υἱοῦ τοῦ Θεοῦ, τοῦ ἀγαπήσαντός με καὶ παραδόντος ἑαυτὸν ὑπὲρ ἐμοῦ. 21 Οὐκ ἀθετῶ τὴν χάριν τοῦ Θεοῦ· εἰ γὰρ διὰ νόμου δικαιοσύνη, ἅρα Χριστὸς δωρεὰν ἀπέθανεν.

11. Hier. 'venisset Petrus,' *sed* p. 244, in enarratione: 'Sunt qui Cepham cui hic in faciem Paulus restitisse se scribit non putent Apostolum Petrum.' *ὅτε δὲ ἦλθεν Κηφᾶς*, Codd. Alex. Ephr. Rom. Seguiet Monfalconi, et Euthalius, et Euseb. *Hist.* 36. Cod. Aug. ut edit.

12. 'et ceteri Judæi,' Hier. Cod. Rom. omittit *καὶ*. 'ab Jacobo,' Cod. Aug. Lat. ἐκ περιτομῆς *δυνας*, Cod. Aug.

13. Hier. *ad loc.* 'in illa simulatione.' Hier. iv. 621: 'ab his—in illam simulationem.' τῇ ὑποκρίσει αὐτῶν, Cod. Aug. et Seguiet Monfalconi. Cod. Aug. Lat. ut edit.

14. ἐθνικῶς καὶ οὐκ Ἰουδαϊκῶς ζῆς, Codd. Alex. Ephr. Aug. Rom. οὐχι. Hier. iv. 621, 'quomodo.' πῶς Codd. Alex. Eph. Rom. Aug. ὀρθοποδοῦσι, 'recto pede incedunt,' Hier. *ad loc.* Hier. iv. 621: 'non recte ingrediebantur.' Hier. 'cum Judæus sis, gentiliter et non Judaice vivis,' et iv. 621. Sic Cod. Aug. Lat. et Codd. Latini B. M. R. S. εἶπον τῷ Κηφᾷ, Codd. Alex. Ephr. Rom.

16. 'quia,' Cod. Aug. Lat. Hier. *in loc.* 'scientes autem...in Chto Jesu credidimus.' iv. 516: 'in Jesum Chtum credidimus.' εἰδότες δὲ, *ὅτι*, Codd. Aug.



hoc ipsum facere. <sup>11</sup> Cum autem venisset Cephas Antiochiam, in faciem ei restiti, quia reprehensibilis erat. <sup>12</sup> Prius enim quam venirent quidam ab Jacobo, cum Gentibus edebat: cum autem venissent, subtrahebat, et segregabat se, timens eos qui ex circumcisione erant. <sup>13</sup> Et simulationi ejus consenserunt cæteri Judæi, ita ut et Barnabas duceretur ab eis in illam simulationem. <sup>14</sup> Sed cum vidissem quod non recte ambularent ad veritatem Evangelii, dixi Cephæ coram omnibus: Si tu, Judæus cum sis, gentiliter et non Judaice vivis: quomodo Gentes cogis Judaizare? <sup>15</sup> Nos natura Judæi, et non ex Gentibus peccatores. <sup>16</sup> Scientes autem quia non justificatur homo ex operibus legis, nisi per fidem Jesu Christi: et nos in Christum Jesum credidimus, ut justificemur ex fide Christi, et non ex operibus legis: propter quod ex operibus legis non justificabitur omnis caro. <sup>17</sup> Quodsi quærentes justificari in Christo, inventi sumus et ipsi peccatores, numquid Christus peccati minister? Absit. <sup>18</sup> Si enim quæ destruxi, hæc iterum ædifico: prævaricatorem me constituo. <sup>19</sup> Ego enim per legem, legi mortuus sum, ut Deo vivam: Christo confixus sum cruci. <sup>20</sup> Vivo autem, jam non ego: vivit vero in me Christus. Quod autem nunc vivo in carne: in fide vivo filii Dei, qui dilexit me, et tradidit seipsum pro me. <sup>21</sup> Non abjicio gratiam Dei. Si enim per legem justitia, ergo Christus gratis mortuus est.

Ephr. Rom.: omittit δὲ, Alex. Hier. 'fide Christi,' et Cod. Aug. Lat. ἐκ πίστεως, omisso Χριστοῦ, Cod. Aug. Sed habent Codd. Alex. Ephr. Hier. *ad loc.* ἐξ ἔργων νόμον οὐ δικαιωθήσεται πᾶσα σὰρξ, et IV. 516. ὅτι, Codd. Alex. Aug. Rom. διότι, Cod. Ephr.; est, omittit Cod. Aug. Lat.

18. 'hæc iterum,' Cod. Aug. Lat. et Codd. Lat. B. M. R. S. et Hier. *ad loc.*: et Archel. *Disputatio cum Manete.* συνιστάνω, Codd. Alex. Ephr. Aug. Rom.

19. συνεσταύρωμαι, 'confixus sum cruci' (sic Hier. *ad locum*): obscure. Vide-tur scripsisse 'concrucifixus sum.' Rom. vi. 6, 'simul crucifixus.' Matt. xxvii. 44, 'crucifixi cum,' et sic Marc. xv. 32; Joh. xix. 32. TOTUM velim legas, 'cum Christo fixus sum cruci.' Sic Ephes. ii. 5: συνεξωπολῆσεν ἡμᾶς σὺν Χριστῷ, 'con-vivificavit nos Christo et conresuscitavit,' &c.

20. ἐν πίστει τῇ τοῦ υἱοῦ τοῦ θεοῦ, omisso ζῶ, Alex. ἐν πίστει ζῶ τῇ τοῦ θεοῦ καὶ Χριστοῦ, Codd. Aug. Rom. Ephr. et Cod. Aug. Lat. ut edit.

21. Hier. 'Christus gratis,' et sic Cod. Aug. Lat. et Codd. Lat. B. M. R. S. et Hier. IV. 516, 'Christus sine causâ.'

## ΚΕΦΑΛΑΙΟΝ γ'.

1 Ὡς ἀνόητοι Γαλάται, τίς ὑμᾶς ἐβάσκαυεν, οἷς κατ' ὀφθαλμοὺς Ἰησοῦς Χριστὸς προεγράφη ἐσταυρωμένος; 2 Τοῦτο μόνον θέλω μαθεῖν ἀφ' ὑμῶν, ἐξ ἔργων νόμου τὸ πνεῦμα ἐλάβετε ἢ ἐξ ἀκοῆς πίστεως; 3 Οὕτως ἀνόητοί ἐστε; ἐναρξάμενοι πνεύματι νῦν σαρκὶ ἐπιτελεῖσθε; 4 Τοσαῦτα ἐπάθετε εἰκῇ; εἴ γε καὶ εἰκῇ. 5 Ὁ οὖν ἐπιχορηγῶν ὑμῖν τὸ πνεῦμα, καὶ ἐνεργῶν δυνάμεις ἐν ὑμῖν, ἐξ ἔργων νόμου ἢ ἐξ ἀκοῆς πίστεως; 6 Καθὼς Ἀβραὰμ ἐπίστευσε τῷ Θεῷ, καὶ ἐλογίσθη αὐτῷ εἰς δικαιοσύνην. 7 Γινώσκετε ἅρα ὅτι οἱ ἐκ πίστεως, οὗτοί εἰσιν υἱοὶ Ἀβραάμ. 8 Προῖδουσα δὲ ἡ γραφὴ ὅτι ἐκ πίστεως δικαιοὶ τὰ ἔθνη ὁ Θεός, προευηγγελίσατο τῷ Ἀβραάμ, "Οτι ἐνευλογηθήσονται ἐν σοὶ πάντα τὰ ἔθνη. 9 Ὡστε οἱ ἐκ πίστεως εὐλογοῦνται σὺν τῷ πιστῷ Ἀβραάμ. 10 Ὅσοι γὰρ ἐξ ἔργων νόμου εἰσιν, ὑπὸ κατάραν εἰσὶ γέγραπται γὰρ, ὅτι Ἐπικατάρατος πᾶς ὃς οὐκ ἐμμένει ἐν πᾶσι τοῖς γεγραμμένοις ἐν τῷ βιβλίῳ τοῦ νόμου, τοῦ ποιῆσαι αὐτά. 11 Ὅτι δὲ ἐν νόμῳ οὐδεὶς δικαιούται παρὰ τῷ Θεῷ, δῆλον, ὅτι ὁ δίκαιος ἐκ πίστεως ζήσεται. 12 ὁ δὲ νόμος οὐκ ἔστιν ἐκ πίστεως, ἀλλ' ὁ ποιήσας αὐτὰ ζήσεται ἐν αὐτοῖς. 13 Χριστὸς ἡμᾶς ἐξηγόρασεν ἐκ τῆς κατάρας τοῦ νόμου, γενόμενος ὑπὲρ ἡμῶν κατάρων ὅτι γέγραπται Ἐπικατάρατος πᾶς ὁ κρεμᾶμενος ἐπὶ ξύλου. 14 ἵνα εἰς τὰ ἔθνη ἡ εὐλογία τοῦ Ἀβραάμ γένηται ἐν

III. 1. τῇ ἀληθείᾳ μὴ πείθεσθαι, omittunt Codd. Alex. Rom. Aug. Copt. Syr. et Hier. *ad locum*. Tertull. *de Præscript. Hier.* 'Ο insensati Galatæ, quis vos fascinauit?' *non amplius*. Cod. Ephr. habet. Hier. *ad loc.*, legitur in quibusdam codd. 'fascinauit non credere veritati,' sed quia hoc in exemplaribus Adamantii non habetur omisimus. ἐν ὑμῖν omittunt Codd. Alex. Rom. Ephr. Cod. Aug. habet, sed Lat. 'præscriptus est et crucifixus:' 'præscriptus,' sic Gothicus. Archelaus, 90: 'quorum ante oculos Jesus Christus rescriptus est crucifixus:' 'proscriptus,' Codd. Lat. B. S. et R. a manu secunda. Vulg. Hier. 'proscriptus.'

2. Athanas. 651, ut ed. Cod. Aug. μαθεῖν θέλω ἀφ. 'Hoc solum volo a vobis discere.' 'a vobis volo discere,' Hier. et MSS. Hier.

3. 'ut cum Spiritu,' Hier. Sed Cod. Aug. omittit. 'Consummamini,' Codd. Lat. B. R. M. S. Hier. II. 751: 'Incipientes Spiritu nunc carne consummamini.'

5. τὸ πνεῦμα ἐλάβετε, Cod. Alex. Omitt. Codd. Ephr. Aug. et Irenæus, 337, et 9.

6. καθὼς γέγραπται ἐπίστευσεν Ἀβραὰμ τῷ θεῷ, Cod. Aug. Sed Codd. Alex. Ephr. et Iren. 337, 453, ut ed. Cod. Aug. Lat. 'scriptum est, Credidit Abraham Deo,' MSS. Vulg. omnes, 'sicut Abraham credidit Deo,' et Hier. *ad locum*. Ab

## CAPUT III.

1 O insensati Galatæ, quis vos fascinavit, ante quorum oculos Jesus Christus proscriptus est crucifixus? 2 Hoc solum volo discere a vobis: Ex operibus legis Spiritum accepistis, an ex auditu fidei? 3 Sic stulti estis? cum Spiritu cœperitis, nunc carne consummamini? 4 Tanta passi estis sine causâ? si tamen sine causâ. 5 Qui ergo tribuit vobis Spiritum, et operatur virtutes in vobis; ex operibus legis, an ex auditu fidei? 6 Sicut *Abraham credidit Deo, et reputatum est ei ad justitiam.* 7 Cognoscitis ergo quia qui ex fide sunt, ii sunt filii Abraham. 8 Providens autem Scriptura quia ex fide justificat Gentes Deus, prænuntiavit Abraham: *Quia benedicentur in te omnes gentes.* 9 Igitur qui ex fide sunt, benedicuntur cum fidei Abraham. 10 Quicumque enim ex operibus legis sunt, sub maledicto sunt. Scriptum est enim: *Quia maledictus omnis qui non permanserit in omnibus quæ scripta sunt in Libro legis, ut faciat ea.* 11 Quoniam autem in lege nemo justificatur apud Deum, manifestum est: *quia justus ex fide vivet.* 12 Lex autem non est ex fide: sed *Qui fecerit ea, vivet in illis.* 13 Christus nos redemit de maledicto legis, factus pro nobis maledictum: quia scriptum est, *Maledictus omnis qui pendet in ligno, ut in Gentes benedictio Abraham fieret in Christo*

hoc loco usque ad 'Qui ex fide sunt benedicentur cum fidei Abraham,' Marcion, de suo Apostolo erasit.

7. Hier. 'cognoscitis ergo,' et plures Codd. Lat. et Iren. 453. Iren. 337: 'cognoscite itaque.'

8. *ἐνευλογηθήσονται*, Codd. Alex. Ephr. Rom. et 15 Gallici. 'benedicentur,' Hier. et Irenæus, 337, 453, et in eo pro *ἐν σοί*, v. 8.

9. 'benedicuntur,' Cod. Aug.

10. *δτι*, Codd. Alex. Ephr. Rom. Aug. Sic et Aug. Lat. 'quia.' Sed MSS. vulgati omnes omitt., et Hier. *ad loc.* et IV. 200. Cod. Rom. *ἐμμένει πᾶσι τοῖς ἐγγεγραμμένοις.*

11. Hier. 'vivit.' Cod. Aug. *παρὰ θεοῦ*, et pro *δῆλον*, *γέγραπται γάρ*. Aug. Lat. 'Scriptum est enim quia justus ex fide vivit.'

12. Euseb. *in Psal.* p. 80, *ἡγόρασεν*. *ἄνθρωπος* omittunt Codd. Alex. Ephr. Aug. Rom.

13. Hilar. p. 100: 'factus pro nobis ipse maledictum *quia scriptum est*,' et Codd. Alex. Aug. Rom. *δτι γέγραπται*, et Euseb. *in Psalm.* 54. 5. Euseb. *Dem.* 198, ut ed. Irenæus, *ap. Theodorum*, *γέγραπται γάρ*. Sed *versio vetus Irenæi*, 'quoniam scriptum est.'

14. *ἡ εὐλογία τοῦ πνεύματος*, Cod. Aug. Athanas. 654, ut ed.

Χριστῷ Ἰησοῦ, ἵνα τὴν ἐπαγγελίαν τοῦ πνεύματος λάβωμεν διὰ τῆς πίστεως. 15 Ἀδελφοί, κατὰ ἄνθρωπον λέγω, ὅμως ἀνθρώπου κεκυρωμένην διαθήκην οὐδεὶς ἀθετεῖ ἢ ἐπιδιατάσσεται 16 τῷ Ἀβραὰμ ἐρρέθησαν αἱ ἐπαγγελίαι, καὶ τῷ σπέρματι αὐτοῦ· οὐ λέγει, Καὶ τοῖς σπέρμασιν, ὡς ἐπὶ πολλῶν, ἀλλ' ὡς ἐφ' ἐνός, Καὶ τῷ σπέρματί σου, ὅς ἐστι Χριστός. 17 Τοῦτο δὲ λέγω, διαθήκην προκεκυρωμένην ὑπὸ τοῦ Θεοῦ ὁ μετὰ τετρακόσια καὶ τριάκοντα ἔτη γεγονώς νόμος οὐκ ἀκυροῖ, εἰς τὸ καταργῆσαι τὴν ἐπαγγελίαν. 18 Εἰ γὰρ ἐκ νόμου ἡ κληρονομία, οὐκ ἔτι ἐξ ἐπαγγελίας· τῷ δὲ Ἀβραὰμ δι' ἐπαγγελίας κεχάρισται ὁ Θεός. 19 Τί οὖν ὁ νόμος; τῶν παραβάσεων χάριν προστετέθη, ἄχρις οὗ ἔλθῃ τὸ σπέρμα ᾧ ἐπηγγέλται, διαταγείς δι' ἀγγέλων ἐν χειρὶ μεσίτου· 20 ὁ δὲ μεσίτης ἐνός οὐκ ἔστιν, ὁ δὲ Θεὸς εἷς ἐστιν. 21 Ὁ οὖν νόμος κατὰ τῶν ἐπαγγελιῶν τοῦ Θεοῦ; μὴ γένοιτο. εἰ γὰρ ἐδόθη νόμος ὁ δυνάμενος ζωοποιῆσαι, ὄντως ἐκ νόμου ἂν ἦν ἡ δικαιοσύνη· 22 ἀλλὰ συνέκλεισεν ἡ γραφὴ τὰ πάντα ὑφ' ἁμαρτίαν, ἵνα ἡ ἐπαγγελία ἐκ πίστεως Ἰησοῦ Χριστοῦ δοθῇ τοῖς πιστεύουσιν. 23 Πρὸ τοῦ δὲ ἔλθειν τὴν πίστιν ὑπὸ νόμον ἐφρουρούμεθα συγκλειόμενοι εἰς τὴν μέλλουσαν πίστιν ἀποκαλυφθῆναι. 24 Ὡστε ὁ νόμος παιδαγωγὸς ἡμῶν γέγονεν εἰς Χριστὸν, ἵνα ἐκ πίστεως δικαιωθῶμεν· 25 ἐλθούσης δὲ τῆς πίστεως, οὐκ ἔτι ὑπὸ παιδαγωγὸν ἐσμέν. 26 Πάντες γὰρ υἱοὶ Θεοῦ ἐστε διὰ τῆς πίστεως ἐν Χριστῷ Ἰησοῦ· 27 ὅσοι γὰρ εἰς Χριστὸν ἐβαπτίσθητε, Χριστὸν ἐνεδύσασθε. 28 Οὐκ ἔνι Ἰουδαῖος οὐδὲ Ἕλλην, οὐκ ἔνι δούλος οὐδὲ ἐλεύθερος, οὐκ ἔνι ἄρσεν καὶ

15. κατὰ ἄνθρωπον λέγω ἀδελφοί, Codd. Alex. et Ephr. Cod. Aug. ut edit. προκεκυρωμένην, Cod. Ephr. Codd. Alex. Aug. ut edit.

16. ἐρρέθησαν, Codd. Alex. Ephr. Aug. ἐρρήθησαν, Cod. Rom. δὲ omittunt Codd. Aug. et Born. 'et semini tuo,' MSS. quidam et 'in semine tuo.' Nempé, Gen. xxii. 18: καὶ ἐνευλογηθήσονται ἐν τῷ σπέρματί σου πάντα τὰ ἔθνη, et xxvi. 4. Nam quod in Genesi etiam dicitur: 'Et semini tuo,' hoc tantum est, 'dabo terram hanc:' nihil ad benedictionem gentium. Tertull. de Carne Christi: 'non dixit seminibus, tanquam de pluribus, sed semine, tanquam de uno, quod est Christus.' Irenæus, 453, de de. Lego, 'At Abrahæ.' Absorptum a ordinat. δὲ, 'at,' sæpe ut iv. 4, ὅτε δὲ ἦλθε, 'at ubi venit.'

17. κεκυρωμένην, Cod. Aug. εἰς Χριστὸν, omitt. Codd. Alex. Rom. Ephr. Unus Wetsen. Copt. Æth. Cod. Aug. εἰς Χριστὸν habet, sed Lat. omittit.

19. Irenæus, 210, bis, 'Quid ergo lex factorum—cui promissum est?' et sic p. 432. August. ap. Hier. iv. 636: 'Quid ergo lex?' atque huic interrogationi respondet, 'prævaricationis gratia...promissum est.' ὁ μετὰ τετρακόσια καὶ τριάκοντα ἔτη γεγονώς, Codd. Alex. Ephr. Aug. Rom. M. Gallicus. Cod. Aug. τί οὖν; ὁ νόμος τῶν πράξεων ἐτέθη, ἄχρις. Lat. 'Quid igitur? lex propter transgres-

Jesu, ut pollicitationem Spiritus accipiamus per fidem. 15 Fratres, (secundum hominem dico,) tamen hominis confirmatum testamentum nemo spernit aut superordinat. 16 Abrahæ dictæ sunt promissiones, et semini ejus. Non dicit: *Et seminibus*, quasi in multis: sed quasi in uno, *Et semini tuo* qui est Christus. 17 Hoc autem dico testamentum confirmatum a Deo: quæ post quadringentos et triginta annos facta est Lex non irritum facit ad evacuandam promissionem. 18 Nam si ex lege hæreditas, jam non ex repromissione. Abrahæ autem per repromissionem donavit Deus; 19 Quid igitur? Lex propter transgressionem posita est, donec veniret semen cui promiserat, ordinata per angelos in manu mediatoris. 20 Mediator autem unius non est. Deus autem unus est. 21 Lex ergo adversus promissa Dei? Absit. Si enim data esset lex, quæ posset vivificare, vere ex lege esset justitia. 22 Sed conclusit Scriptura omnia sub peccato, ut promissio ex fide Jesu Christi daretur credentibus. 23 Prius autem quam veniret fides, sub lege custodiebamur conclusi in eam fidem quæ revelanda erat. 24 Itaque lex pædagogus noster fuit in Christum, ut ex fide justificemur. 25 At ubi venit fides, jam non sub pædagogo sumus. 26 Omnes enim filii Dei estis per fidem in Christo Jesu. 27 Quicumque enim in Christum baptizati estis, Christum induitis. 28 Non est Judæus neque Græcus; non est servus, neque liber: non est masculus, neque femina. Omnes enim vos unum estis

sionem posita,' et Hier. iv. 200, 'et cui repromissum est.' Ergo hic pro 'promiserat' lego 'promissum erat—angelos.' Cod. Ephr. δι' ἀγγέλων. Codd. Alex. Aug. δι' ἀγγέλων, et Euseb. c. Marcell. p. 95, et alibi, ut p. 139. Hier. ad loc.

21. Cod. Rom. omitt. τοῦ θεοῦ. ὅντως ἐκ νόμου ἂν ἦν, Codd. Alex. Ephr. Sed Cod. Rom. ὅντως ἐν νόμῳ ἂν ἦν. Cod. Aug. ἀληθείᾳ ἐκ νόμου ἢ δικαιοσύνη.

22. ὑφ' ἡμ. Codd. Alex. Aug. πάντα, Cod. Aug. omisso τὰ.

23. συγκλειόμενοι, Codd. Alex. Rom. Aug.

24. εἰς Χριστὸν Ἰησοῦν, 'in Christo Jesu,' Cod. Aug. Hier. ad loc. et iv. 200, 'in Christo,' om. 'Jesu,' ad loc. et iv. 200, 'sub pædagogo sumus,' et iv. 516, et Cyr. Hier. p. 67. Pro γέγονεν Cod. Rom. ἐγένετο.

26. 'quæ est,' Hier. iv. 200, et ad loc.; id esset, πίστεως τῆς ἐν Χρ̄. Ἰοῦ. Sed omnes Græci sine τῆς, et MSS. quidam omitt. 'quæ est.'

27. Hilar. 951: 'in Christo bapt.,' 'non inest—inest—inest.' Cypr. Ep. 74, 'in Christo.' Sic Hier. ad loc. et iv. 383.

28, 29. Cod. Alex. ἅπαντες γὰρ ὑμεῖς ἐστε Χριστοῦ Ἰησοῦ. εἰ δὲ ὑμεῖς Χριστοῦ. Cod. Aug. Born. πάντες γὰρ ὑμεῖς ἐν ἐστε ἐν Χριστῷ Ἰησοῦ. εἰ δὲ ὑμεῖς πάντες ἐν ἐστε ἐν Χριστῷ Ἰησοῦ. Hier. in locum, et iv. 383, et Hilar. 952, 'unum estis.' Alterutra lectio vera est, non ex utraque mixta, ut Vulgat. ἅπαντες, Cod. Rom.



θῆλυ· ἅπαντες γὰρ ὑμεῖς εἰς ἔστε ἐν Χριστῷ Ἰησοῦ. 29 Εἰ δὲ ὑμεῖς Χριστοῦ, ἄρα τοῦ Ἀβραὰμ σπέρμα ἐστὲ, κατ' ἐπαγγελίαν κληρονόμοι.

### ΚΕΦΑΛΑΙΟΝ Δ'.

1 Λέγω δὲ, ἐφ' ὅσον χρόνον ὁ κληρονόμος νηπίος ἐστίν, οὐδὲν διαφέρει δούλου, κύριος πάντων ὢν· 2 ἀλλὰ ὑπὸ ἐπιτρόπους ἐστὶ καὶ οἰκονόμους ἄχρι τῆς προθεσμίας τοῦ πατρὸς. 3 Οὕτω καὶ ἡμεῖς, ὅτε ἦμεν νηπιοί, ὑπὸ τὰ στοιχεῖα τοῦ κόσμου ἡμεθα δεδουλωμένοι· 4 ὅτε δὲ ἦλθε τὸ πλήρωμα τοῦ χρόνου, ἐξαπέστειλεν ὁ Θεὸς τὸν υἱὸν αὐτοῦ, γενόμενον ἐκ γυναικὸς, γενόμενον ὑπὸ νόμον, 5 ἵνα τοὺς ὑπὸ νόμον ἐξαγοράσῃ, ἵνα τὴν υἰοθεσίαν ἀπολάβωμεν. 6 Ὅτι δὲ ἐστε υἱοί, ἐξαπέστειλεν ὁ Θεὸς τὸ πνεῦμα τοῦ υἱοῦ αὐτοῦ εἰς τὰς καρδίας ἡμῶν, κράζον, Ἀββᾶ ὁ πατήρ. 7 Ὡστε οὐκ ἔτι εἰ δούλος, ἀλλὰ υἱός· εἰ δὲ υἱός, καὶ κληρονόμος διὰ Θεοῦ.

8 Ἀλλὰ τότε μὲν οὐκ εἰδότες Θεὸν τοῖς φύσει μὴ οὔσι θεοῖς ἐδουλεύσατε· 9 νῦν δὲ γνόντες Θεὸν, μᾶλλον δὲ γνωσθέντες ὑπὸ Θεοῦ, πῶς ἐπιστρέφετε πάλιν ἐπὶ τὰ ἀσθενῆ καὶ πτωχὰ στοιχεῖα, οἷς πάλιν ἄνωθεν δουλεύειν θέλετε; 10 Ἡμέρας παρατηρεῖσθε καὶ μῆνας καὶ καιροὺς καὶ ἐνιαυτούς. 11 Φοβοῦμαι ὑμᾶς, μήπως εἰκὴ κεκοπίακα εἰς ὑμᾶς. 12 Γίνεσθε ὡς ἐγὼ, ὅτι καὶ γὰρ ὡς ὑμεῖς, ἀδελφοί, δέομαι ὑμῶν. οὐδὲν με ἡδίκησατε. 13 Οἶδατε δὲ ὅτι δι' ἀσθενείαν τῆς σαρκὸς εὐηγγελισάμην ὑμῖν τὸ πρότερον· 14 καὶ τὸν πειρασμὸν ὑμῶν ἐν τῇ σαρκί μου οὐκ ἐξουθενήσατε οὐδὲ ἐξεπτύσατε, ἀλλ' ὡς ἄγγελον Θεοῦ ἐδέξασθέ με, ὡς Χριστὸν

29. καὶ omittunt Codd: Alex. Ephr. Rom. Cod. Aug. habet, et ἄρα οὖν. Cod. Rom. σπέρματός ἐστε. 'Abrahæ semen,' Hier. et Codd. Latini B. M. R. S.

IV. 1. Cod. Aug. λέγω δὲ ἀδελφοί, 'Dico autem fratres.' *Vetus liber Cypriano ascriptus*, p. 31: 'Quamdiu erit infans procuratores et actores habet.' *Sed MS. Regius*: 'Quamdiu heres infans est sub procuratore et actore est.' Hier. *ad loc.* 'est'—et—'actoribus.'

2. προθεσμίας τῆς τοῦ πατρὸς, Cod. Rom.

3. ἡμεθα, Cod. Aug.

4. 'natum ex muliere,' Cypr. 37. Tertull. *de Vel. Virg.*: 'factum ex muliere,' et *de Carn. Christi*, 20: 'factum ex muliere.' 'Hoc quidem impressius quod factum potius dicit quam natum, simplicius enim enuntiasset *Natum*.' Athanas. 580, γενόμενον. *Sed plures ibi MSS. γενώμενον, sed 1120, γενόμενον—ἐξαγοράσῃ.* Pseudath. p. 1, γεννώμενον.

5. Cod. Aug. ἐξαγοράσθηαι.

6. ἐξαπέστειλεν, omisso ὁ θεός, Cod. Rom. Hilar. p. 803: 'Quoniam estis filii

in Christo Jesu. 29 Si autem vos Christi: ergo Abrahæ semen estis, secundum promissionem hæredes.

## CAPUT IV.

1 Dico autem: Quanto tempore hæres parvulus est, nihil differt servo, cum sit dominus omnium: 2 sed sub tutoribus est et actoribus usque ad præfinitum tempus a patre: 3 ita et nos cum essemus parvuli, sub elementis mundi eramus servientes. 4 At ubi venit plenitudo temporis misit Deus Filium suum factum ex muliere, factum sub lege, 5 ut eos qui sub lege erant redimeret, ut adoptionem filiorum reciperemus. 6 Quoniam autem estis filii, misit Deus Spiritum filii sui in corda nostra, clamantem: Abba, Pater. 7 Itaque jam non es servus, sed filius: Quodsi filius; et hæres per Deum.

8 Sed tunc quidem ignorantes Deum, iis qui natura non sunt dii, serviebatis. 9 Nunc autem cum cognoveritis Deum, immo cogniti sitis a Deo; quomodo convertimini iterum ad infirma et egena elementa, quibus denuo servire vultis? 10 Dies observatis, et menses, et tempora, et annos. 11 Timeo vos, ne forte sine causâ laboraverim in vobis. 12 Estote sicut ego, quia et ego sicut vos: fratres, obsecro vos: Nihil me læsistis. 13 Scitis autem quia per infirmitatem carnis evangelavi vobis jampridem: 14 et tentationem vestram in carne mea non sprevisistis, neque respuistis: sed sicut Angelum Dei excepistis me, sicut Christum

dei—corda nostra.' ἡμῶν, Codd. Alex. Rom. Ephr. Aug. Hier. *ad loc.* 'filii dei—corda nostra.' Sic MSS. Cod. Aug. υἱοὶ θεοῦ. Lat. 'estis filii dei.' Athanas. I. 237, ἡμῶν, sed 654, variant MSS. Cod. Aug. ἐν ᾧ κράζομεν.

7. Cod. Aug. οὐκέτι δοῦλος, omisso εἶ. Lat. 'non est.' Codd. Alex. Rom. Aug. ἀλλὰ υἱός. Codd. Alex. Rom. κληρονόμος διὰ θεοῦ. Cod. Aug. κληρονόμος διὰ θεόν. Ephr. κληρονόμος, cetera omittit. Athanas. 654: κληρ. θεοῦ διὰ Χριστοῦ. διὰ θεοῦ, Codd. Alex. Rom. Copt. Vulg. Favet Æth. Hier. *ad loc.* 'heres per Christum,' et 'est.'

8. φύσει μὴ οὔσι, Codd. Alex. Ephr. Rom. Cod. Aug. τοῖς μὴ φύσει οὐσιν θεοῖς ἐδουλεύσατε. Hier. 'servistis his qui naturâ non erant dii, nunc vero agnoscetes Deum, magis vero cogniti ab eo.' Born. Lat. 'immo.'

9. Cod. Rom. δουλεύσαι.

10. Chrys. III. 85: παρατηρεῖτε...καιροὺς καὶ ἐνιαυτοὺς, sed mox παρατηρεῖσθε. Cod. Aug. καὶ ἐνιαυτοὺς καὶ καιροὺς. Lat. 'et annos et tempora.'

13. οἴδατε ὅτι, omisso δὲ Cod. Aug.

14. πειρασμὸν ὑμῶν ἐν τῇ σαρκί μου, Codd. Alex. Rom. Ephr. Aug. Sed Hier. *ad loc.* 'vestram quæ erat in carne mea.'

Ἰησοῦν. 15 Ποῦ οὖν ὁ μακαρισμὸς ὑμῶν; μαρτυρῶ γὰρ ὑμῖν ἔτι, εἰ δυνατὸν, τοὺς ὀφθαλμοὺς ὑμῶν ἐξορύξαντες ἐδώκατέ μοι. 16 Ὡστε ἐχθρὸς ὑμῶν γέγονα ἀληθεύων ὑμῖν; 17 Ζηλοῦσιν ὑμᾶς οὐ καλῶς, ἀλλὰ ἐκκλείσαι ὑμᾶς θέλουσιν, ἵνα αὐτοὺς ζηλοῦτε. 18 Καλὸν δὲ ζηλοῦσθε ἐν καλῷ πάντοτε, καὶ μὴ μόνον ἐν τῷ παρεῖναι με πρὸς ὑμᾶς. 19 Τεκνία μου, οὓς πάλιν ὠδίνω, ἄχρις οὗ μορφωθῇ Χριστὸς ἐν ὑμῖν. 20 ἤθελον δὲ παρεῖναι πρὸς ὑμᾶς ἄρτι, καὶ ἀλλάξαι τὴν φωνήν μου, ὅτι ἀποροῦμαι ἐν ὑμῖν. 21 Λέγετέ μοι οἱ ὑπὸ νόμον θέλοντες εἶναι, τὸν νόμον οὐκ ἀκούετε; 22 Γέγραπται γάρ, ὅτι Ἀβραὰμ δύο υἱοὺς ἔσχευ, ἓνα ἐκ τῆς παιδείας, καὶ ἓνα ἐκ τῆς ἐλευθέρως. 23 ἀλλ' ὁ μὲν ἐκ τῆς παιδείας κατὰ σάρκα γεγέννηται· ὁ δὲ ἐκ τῆς ἐλευθέρως δι' ἐπαγγελίας. 24 Ἀτινά ἐστὶν ἀλληγορούμενα· αὗται γὰρ εἰσιν δύο διαθήκαι· μία μὲν ἀπὸ ὅρων Σινᾶ, εἰς δουλείαν γεννάσα, ἥτις ἐστὶν Ἀγαρ. 25 Τὸ γὰρ Σινᾶ ὅρος ἐστὶν ἐν τῇ Ἀραβίᾳ, συστοιχεῖ δὲ τῇ νῦν Ἱερουσαλὴμ, δουλεῖ γὰρ μετὰ τῶν τέκνων αὐτῆς. 26 Ἡ δὲ ἄνω Ἱερουσαλὴμ ἐλευθέρα ἐστίν, ἥτις ἐστὶ μήτηρ ἡμῶν. 27 γέγραπται γάρ, Εὐφράνθητι στείρα ἢ οὐ τίκτουσα, ῥῆξον καὶ βόησον ἢ οὐκ ὠδίνουσα, ὅτι πολλὰ τὰ τέκνα τῆς ἐρήμου μάλλον ἢ τῆς ἐχούσης τὸν ἄνδρα. 28 Ἡμεῖς δὲ, ἀδελφοί, κατὰ Ἰσαὰκ, ἐπαγγελίας τέκνα ἐσμέν. 29 Ἀλλ' ὥσπερ τίτε ὁ κατὰ σάρκα γεννηθεὶς ἐδίωκε τὸν κατὰ πνεῦμα, οὕτω καὶ νῦν. 30 Ἀλλὰ τί λέγει ἡ γραφή; Ἐκβαλε τὴν

15. Ποῦ οὖν ὁ μακαρισμὸς ὑμῶν; Codd. Alex. Ephr. Rom. ποῦ οὖν ἢ ὁ μακ.... Cod. Aug. Hier. ut ed. Vulg. Hier. ad loc. 'potuisset,' ἐξορύξαντες ἐδώκατε, omisso μοι, Codd. Alex. Ephr. ἂν omittit Cod. Rom., habet Chrys. III. Cod. Aug. ἐξορύξαντες καὶ ἐδώκατε ob Latinum 'emissetis et dedissetis,' sed ἐξορύξαντες participium resolvitur in 'emissetis et.'

16. Ὡστε ἐγὼ ἐχθρὸς, Codd. Clar. Aug. Born. Aug. Lat. ut ed.

18. Codd. Eph. Alex. καλὸν δὲ ζηλοῦσθαι (id est, ζηλοῦσθε). Rom. καλὸν δὲ ζηλοῦσθε. Aug. καλὸν τὸ ζηλοῦσθαι πάντοτε ἐν τῷ ἀγαθῷ. Cod. Aug. ζηλοῦτε· ζηλοῦτε δὲ τὰ κρείττω χαρίσματα. καλόν.... Ita Clar. Born. Aug. Lat. 'æmulimini. Æmulimini autem dona meliora. Bonum quoque æmulimini.' Irrepsit ex margine. Hier. ut Vulgat.

19. τέκνα μου, Euseb. Psalm. 406. Ita Cod. Rom. μέχρις οὗ, Rom.

21. 'non legistis,' ἀναγινώσκετε, Cod. Aug. ut Clar. et Born. 'legem legentes non audistis,' Hilar. 246. 'legistis,' Hier. iv. 200, sed ad loc. 'audistis,' et in Enarratione, 'Audit ergo legem.' ἀκούετε, Socrates, 291; Chrys. III.

23. ὁ ἐκ, ομίσοι μὲν, Cod. Rom. δι' ἐπαγγελίας, Codd. Alex. Ephr. Cod. Aug. διὰ τῆς ἐπ.

24, 25. εἰσιν δύο διαθήκαι, omisso αἱ, Codd. Alex. Ephr. Aug. et novi omnes, et Euthal. 'Allegorumenā,' Hilar. 246. αὐτὰ γάρ, Cod. F. Vide Hier. III. 1312. τὸ δὲ Ἀγαρ Σινᾶ ὅρος, Codd. Alex. Rom. τὸ γὰρ Σινᾶ ὅρος ἐστίν,



Jesum. 15 Ubi est ergo beatitudo vestra? Testimonium enim perhibeo vobis, quia, si fieri posset, oculos vestros eruissetis, et dedissetis mihi. 16 Ergo inimicus vobis factus sum, verum dicens vobis? 17 Æmulantur vos non bene: sed excludere vos volunt, ut illos æmulemini. 18 Bonum autem æmulamini in bono semper: et non tantum cum præsens sum apud vos. 19 Filioli mei, quos iterum parturio, donec formetur Christus in vobis. 20 Vellem autem esse apud vos modo, et mutare vocem meam: quoniam confundor in vobis. 21 Dicite mihi qui sub lege vultis esse; legem non legitis? 22 Scriptum est enim: Quoniam Abraham duos filios habuit: unum de ancillâ, et unum de libera. 23 Sed qui de ancilla secundum carnem natus est; qui autem de libera, per repromissionem: 24 quæ sunt per allegoriam dicta. Hæc enim duo sunt testamenta, unum quidem a monte Sina, in servitutem generans; quæ est Agar: 25 Sina enim mons est in Arabia, qui conjunctus est ei quæ nunc est Jerusalem, et servit cum filiis suis. 26 Illa autem quæ sursum est Jerusalem, libera est, quæ est mater nostra. 27 Scriptum est enim: Lætare sterilis, quæ non paris; erumpe et clama, quæ non parturis: quia multi filii desertæ, magis quam ejus quæ habet virum. 28 Nos autem, fratres, secundum Isaac promissionis filii sumus. 29 Sed quomodo tunc qui secundum carnem natus fuerat, persequabatur eum qui secundum spiritum: ita et nunc. 30 Sed

omisso "Αγαρ, Codd. Ephr. Aug. et sic om. "Αγαρ Vulg. MSS. omnes. Hier. iv. 235. Hier. *ad locum*, 'a monte...qui conterminus est.' Epiphan. 695: γεννώσα. τὸ γὰρ ὅρος Σινᾶ ἐστὶν ἐν τῇ Ἀραβίᾳ. συστοιχεῖ δὲ, Codd. Alex. Ephr. ἡ συνστοιχοῦσα τῇ... Cod. Aug. Born. δουλεύει γὰρ, Codd. Alex. Rom. Ephr. Aug.

26. Codd. Ephr. Rom. Aug. omitt. πάντων. Habet Alex. Irenæus 459: 'mater omnium nostrum.' Euseb. c. Marcell. p. 10: μήτηρ ἡμῶν ἀπάντων, sed ἡμῶν om. ἀπάντων, p. 136, et *Demonst.* p. 304, et *Hist.* p. 430, et in *Psalm.* p. 191. 201. 539. 450. 388. 360. 313. 208. Cyril. Hier. 298: πάντων ἡμῶν. Hilarius, p. 40: 'Sed Jerusalem illa quæ in cœlis est, quæ mater est nostra, quæ civitas regis magni est,' et p. 163, 'quæ est mater nostra (om. πάντων), et 403, et *Præp.* 564. Hier. ii. 746, et *ad loc.* 'mater omnium nostrum,' et App. ii. 186, 'mater nostra,' et 510. 792. 809. iii. 355, et 503, 'omnium nostrum.'

28. Cod. Rom. ὑμεῖς—ἐστε. Ita Aug., sed Lat. ut ed. Born. 'vos—estis.' Irenæus, 453, 'vos—estis.' Hier. *ad loc.* 'nos—sumus,' et in *Enarratione*: 'Origenes hunc locum edisserens ita Apostoli posuit exemplum: Vos autem—fratres—estis.' Hier. iii. 389: 'Sed sicut tunc qui s.c. natus est.'

30. τὴν παιδίσκην ταύτην, Cod. Alex. Sed omittunt ταύτην, Ephr. Aug. κληρονομίᾳ, Codd. Alex. Ephr. Aug. -μήσει, Rom. Cod. Aug. omittit μή. υἱοῦ τῆς ἐλευθέρας. Cod. Aug. υἱοῦ μου Ἰσαὰκ, 'cum filio meo Isaac.' Sic Born. Gr.

παιδίσκην καὶ τὸν υἱὸν αὐτῆς, οὐ γὰρ μὴ κληρονομήσει ὁ υἱὸς τῆς παιδίσκης μετὰ τοῦ υἱοῦ τῆς ἐλευθέρας. 31 Ἄρα οὖν, ἀδελφοί, οὐκ ἐσμέν παιδίσκης τέκνα, ἀλλὰ ἐλευθέρας, τῇ ἐλευθερίᾳ ἣ ἡμᾶς Χριστὸς ἡλευθέρωσεν.

## ΚΕΦΑΛΑΙΟΝ Ε΄.

1 Στήκετε οὖν, καὶ μὴ πάλιν ζυγῷ δουλείας ἐνέχεσθε. 2 Ἴδε ἐγὼ Παῦλος λέγω ὑμῖν, ὅτι ἐὰν περιτέμνησθε, Χριστὸς ὑμᾶς οὐδὲν ὠφελήσει. 3 Μαρτύρομαι δὲ πάλιν παντὶ ἀνθρώπῳ περιτεμνομένῳ, ὅτι ὀφειλέτης ἐστὶν ὅλον τὸν νόμον ποιῆσαι. 4 Κατηργήθητε ἀπὸ Χριστοῦ οὔτινες ἐν νόμῳ δικαιούσθε· τῆς χάριτος ἐξέπεσατε. 5 Ἡμεῖς γὰρ πνεύματι ἐς πίστεως ἐλπίδα δικαιοσύνης ἀπεκδεχόμεθα· 6 ἐν γὰρ Χριστῷ Ἰησοῦ οὔτε περιτομή τι ἰσχύει, οὔτε ἀκροβυστία, ἀλλὰ πίστις δι' ἀγάπης ἐνεργουμένη. 7 Ἐτρέχετε καλῶς· τίς ὑμᾶς ἐνέκοψε; τῇ ἀληθείᾳ μὴ πείθεσθαι μηδενὶ πείθεσθε. 8 Ἡ πεισμονὴ οὐκ ἐκ τοῦ καλοῦντος ὑμᾶς. ■ Μικρὰ ζύμη ὅλον τὸ φύραμα δολοῖ. 10 Ἐγὼ πέποιθα εἰς ὑμᾶς ἐν Κυρίῳ, ὅτι οὐδὲν ἄλλο φρονήσετε· ὁ δὲ ταράσσων ὑμᾶς βαστάσει τὸ κρίμα, ὅστις ἐὰν ᾖ. 11 Ἐγὼ δὲ, ἀδελφοί, εἰ περιτομὴν ἔτι κηρύσσω, τί ἔτι διώκομαι; ἄρα κατήργηται τὸ σκάνδαλον τοῦ σταυροῦ. 12 Ὅφελον καὶ ἀποκόψονται οἱ ἀναστα-

Lat. et Hier. *ad loc.* 'Ἡμεῖς δὲ ἀδελφοί, Codd. Alex. Ephr. διὸ ἀδελφοί, Rom. ἄρα οὖν ἀδελφοί, Aug. ἀλλὰ ἐλευθέρας omisso τῆς, Aug. Born. Cod. Rom. τῆς habet. τῇ ἐλευθερίᾳ ἡμᾶς Χριστὸς ἡλευθέρωσεν, Alex. Ephr. Rom. ἡ ἐλευθερία ἡμᾶς Χριστὸς ἡλευθέρωσεν, Aug. Born. Hier. III. 389; 'Nos autem fratres non sumus filii ancillæ sed liberæ quâ libertate donavit Christus.' Et sic *ad loc.*

V. 1. Post *ἐλευθερίᾳ*, Cod. Rom. omitt. οὖν, et sic Hier. *ad loc.* Post *στήκετε* addunt οὖν, Codd. Alex. Ephr. Aug. *δουλείας ζυγῷ*, Cod. Aug. Cod. Aug. omittit *πάλιν*, et sic Hier. *ad loc.* Ibidem habet 'quoniam.'

4. Omittunt τοῦ Ephr. Rom. Aug. Habet Alex.

6. Omittit Ἰησοῦ, Cod. Rom.

7. Hier. *ad loc.* Sequitur 'nemini consenseritis:' sed quia nec in Græcis libris, nec in his qui in Apostolum commentati sunt, hoc scriptum invenimus, prætereundum videtur. Ut editum Hier. II. 751; III. 1387; IV. 195. Hier. IV. 230: 'Suasio non est—vocavit vos.' *πιθέσθαι* omittit Cod. Alex. An distinguendum *τίς ὑμᾶς ἐνέκοψεν*; Lucifer. 219, ut Vulg.: 'Curebatis bene quis vos impedit veritati non obedire?' Mox, 'Qui nemini consenseritis, suasio vestra ex deo est qui vocat vos. Nescitis quia medicum fermentum totam massam corrumpit.' Tertull. *de Præscript. Hæret.*: 'Tam bene curebatis quis vos impediit?'—non amplius. Cod. Aug. τῇ ἀληθείᾳ *πιθέσθαι* μηδενὶ *πείθεσθαι*. Lat. 'Veritati non obedire

quid dicit Scriptura? Ejice ancillam, et filium ejus: non enim hæres erit filius ancillæ cum filio liberæ. 31 Itaque, fratres, non sumus ancillæ filii, sed liberæ, qua libertate nos Christus liberavit.

## CAPUT V.

State ergo, et nolite iterum jugo servitutis contineri. 2 Ecce ego Paulus dico vobis: quoniam si circumcidamini, Christus vobis nihil proderit. 3 Testificor autem rursum omni homini circumcidenti se, quoniam debitor est universæ legis faciendæ. 4 Evacuati estis a Christo qui in lege justificamini: a gratia excidistis. 5 Nos enim spiritu ex fide, spem justitiæ expectamus. 6 Nam in Christo Jesu neque circumcisio aliquid valet, neque præputium, sed fides quæ per charitatem operatur. 7 Currebatis bene: quis vos impedivit? Veritati non obedire, nemini consenseritis. 8 Persuasio non est ex eo qui vocat vos. 9 Modicum fermentum totam massam corrumpit. 10 Ergo confido in vos in Domino, quod nihil aliud sapietis; qui autem conturbat vos portabit judicium, quicumque est ille. 11 Ego autem, fratres, si circumcisionem adhuc prædico, quid adhuc persecutionem patior? Ergo evacuatum est scandalum crucis. 12 Uti-

nemini consenseritis. Persuasio non est ex eo qui vocat vos,' et sic MSS. Vulgat. omnes. Immo omittunt Gallici. ἐνέκοψεν, Codd. Alex. Ephr. Rom. Aug. 15 Gallici, et Euthalius. Lego ἡ πεισμονὴ ἐκ τοῦ καλοῦντος ὑμᾶς, omisso οὐκ. Vide Millium.

8. Hier. In Latinis codicibus invenio. 'Persuasio vestra ex deo est qui vocavit vos.' Melius igitur et verius sic legitur, 'Persuasio vestra non est ex eo qui vocavit vos.'

9. δολοῦ, 'corrumpit,' Cod. Clar. ζυμοῦ, Alex. Ephr. Aug. Ibidem Latini B. M. R. 'massam corrumpit,' sed S. 'totam conspersionem fermentat.' Hier. Male in nostris Codd. 'corrumpit' pro 'fermentat,' et sic ad 1 Cor. v. 6.

10. Codd. Ephr. Aug. Ἐγὼ δὲ πέποιθα, sed omittunt δὲ Alex. Rom. Cod. Aug. Lat. 'Ego autem confido vobis in Domino quod nihil aliud sapietis, quam habet veritas Christi.' Græc. φρονήσετε ἣν ἔχει ἡ ἀληθεία τοῦ Χριστοῦ. N. B. 'quam' ἦν. ὅστις ἐὰν ᾖ, Alex. Rom. ἀν, Ephr. Aug.

11. Cod. Aug. omittit ἔτι. Codd. Alex. Ephr. τοῦ σταυροῦ τοῦ Χριστοῦ. Sic et Copt. Æth., sed omitt. Aug.

12. Tertull. de Anima, 'Utinam et præcidantur qui vos subvertunt.' Hier. II. 761: 'præcidantur—conturbant.' Sed ad locum 'abscindantur.' Sed de Eunuchismo accipit.

τοῦντες ὑμᾶς. 13 Ὑμεῖς γὰρ ἐπ' ἐλευθερίᾳ ἐκλήθητε, ἀδελφοί· μόνον μὴ τὴν ἐλευθερίαν εἰς ἀφορμὴν τῇ σαρκί, ἀλλὰ διὰ τῆς ἀγάπης δουλεύετε ἀλλήλοις. 14 ὁ γὰρ πᾶς νόμος ἐν ἐνὶ λόγῳ πληροῦται, Ἀγαπήσεις τὸν πλησίον σου ὡς σεαυτόν. 15 Εἰ δὲ ἀλλήλους δάκνετε καὶ κατεσθίετε, βλέπετε μὴ ὑπὸ ἀλλήλων ἀναλωθῇτε. 16 Λέγω δὲ, πνεύματι περιπατεῖτε, καὶ ἐπιθυμίαν σαρκὸς οὐ μὴ τελέσητε. 17 Ἡ γὰρ σὰρξ ἐπιθυμεῖ κατὰ τοῦ πνεύματος, τὸ δὲ πνεῦμα κατὰ τῆς σαρκός· ταῦτα γὰρ ἀλλήλοις ἀντίκειται, ἵνα μὴ ἂ ἐὰν θέλητε, ταῦτα ποιῇτε. 18 Εἰ δὲ πνεύματι ἄγεσθε, οὐκ ἐστὲ ὑπὸ νόμον. 19 Φανερά δέ ἐστι τὰ ἔργα τῆς σαρκὸς, ἅτινά ἐστι πορνεία, ἀκαθαρσία, ἀσέλγεια, 20 εἰδωλολατρεία, φαρμακεία, ἔχθραι, ἔρεις, ζῆλοι, θυμοὶ, ἐριθείαι, διχοστασίαι, αἰρέσεις, 21 φθόνοι, φόνοι, μέθαι, κῶμοι, καὶ τὰ ὅμοια τούτοις· ἃ προλέγω ὑμῖν, καθὼς προεῖπον, ὅτι οἱ τὰ τοιαῦτα πράσσοντες βασιλείαν Θεοῦ οὐ κληρονομήσουσιν. 22 Ὁ δὲ καρπὸς τοῦ πνεύματος ἐστὶν ἀγάπη, χαρὰ, εἰρήνη, μακροθυμία, χρηστότης, ἀγαθωσύνη, πίστις, 23 πραύτης, ἐγκράτεια· κατὰ τῶν τοιούτων οὐκ ἔστι νόμος. 24 Οἱ δὲ τοῦ Χριστοῦ τὴν σάρκα ἐσταύρωσαν σὺν τοῖς παθήμασι καὶ ταῖς ἐπιθυμίαις. 25 Εἰ ζῶμεν πνεύματι, πνεύματι καὶ στοιχῶμεν. 26 Μὴ γινώμεθα κενόδοξοι, ἀλλήλους προκαλούμενοι, ἀλλήλοις φθονοῦντες.

13. Cod. Aug. ὑμεῖς δὲ...τῇ σαρκὶ δῶτε ἀλλὰ τῇ ἀγαπῇ τοῦ πνεύματος δουλεύετε ἀλλήλοις. Vide Millium. Aug. Lat. 'carnis detis,' omisso 'spiritus.' Hier. *ad loc.* 'in occasionem carni (subauditur, 'detis') quod quia in Græco non habetur Latinus posuit interpres.'

14. Cod. Aug. νόμος ἐν ὑμῖν πληροῦται. Sed Ephr. Alex. Rom. *πεπλήρωται*, et omitt. ἐν ὑμῖν. Clar. Aug. Born. omitt. ἐν τῷ. Alex. Rom. *σεαυτόν*, sed Ephr. Aug. *ἐαυτόν*.

15. Cod. Aug. εἰ δὲ δάκνετε καὶ κατεσθίετε ἀλλήλους, βλέπετε μὴ ἀναλωθῇτε ὑπὸ ἀλλήλων. Lat. 'Quodsi mordetis et devoratis invicem, videte ne ab invicem consumamini.' MSS. Vulg. ut edit. Hier. III. 728: 'Si autem invicem mordetis et accusatis,' sed *ad loc.* 'comeditis.'

17. ἂ ἐὰν, Cod. Alex. Ephr. omitt. *ἐν*. Aug. δ *ἐν*, sed sequitur ταῦτα. ταῦτα γὰρ, Codd. Rom. Clar. Aug. Born., 'enim' MSS. Vulg. omnes. Cyprian. 84, 'hæc enim,' et 146. Hier. *ad loc.* et 'sibi invicem,' vide IV. 195. ἀλλήλοις ἀντίκειται, Codd. Alex. Rom. Aug.

18. οὐκέτι ἐστὲ ὑπὸ νόμον, Ephr.

19—21. 'impudicitia' om. *Gotthicus*, et Hier. *ad loc.* *μοιχελα* omitt. Alex. Rom. Ephr. Copt. Syr. Æth. Cod. Aug. *μοιχελαί πορνελαί*, et sic pluralia omnia. Ita Iren. 414: quem in cæteris vide. Lucifer. p. 100: 'opera carnis quæ sunt adulteria, fornicationes, immunditia, impudicitia, luxuria, idololatria, &c. (cætera conveniunt)—sicut prædixi.' Cyprian. 84: 'quæ sunt adulteria, fornicationes, immunditia, &c. (cætera conveniunt)—sicut prædixi.'

nam et abcidantur qui vos conturbant. 13 Vos enim in libertatem vocati estis, fratres: tantum, ne libertatem in occasionem carni, sed per charitatem servite invicem. 14 Omnis enim lex in uno sermone impletur: Diliges proximum tuum sicut te ipsum. 15 Quodsi invicem mordetis et comeditis videte ne ab invicem consumamini. 16 Dico autem: Spiritu ambulate et desiderium carnis non perficietis. 17 Caro enim concupiscit adversus spiritum: spiritus autem adversus carnem: hæc enim invicem adversantur, ut non quæcumque vultis illa faciatis. 18 Quodsi spiritu ducimini, non estis sub lege. 19 Manifesta autem sunt opera carnis, quæ sunt, fornicatio, immunditia, luxuria, 20 idolorum servitus, veneficia, inimicitiae, contentiones, æmulationes, iræ, rixæ, dissensiones, sectæ, 21 invidiæ, homicidia, ebrietates, comessationes, et his similia; quæ prædico vobis, sicut prædixi, quoniam qui talia agunt regnum Dei non consequentur. 22 Fructus autem Spiritus est: charitas, gaudium, pax, longanimitas, benignitas, bonitas, fides, 23 modestia, continentia. Adversus hujusmodi non est lex. 24 Qui autem sunt Christi, carnem crucifixerunt cum vitiis, et concupiscentiis. 25 Si vivimus spiritu: spiritu et ambulemus. 26 Non efficiamur inanis gloriæ cupidi, invicem provocantes, invicem invidentes.

ditiae, spurcitiae, idololatriæ,' et 146. Cypr. 231: 'fornicationes, immunditiæ *incertum* idololatriæ,' &c. Cod. Aug. Lat. 'dissensiones, sectæ, invidiæ, *hæreses*, homicidia' (varia interpretatio pro 'sectæ'). Hier. *ad loc.*: 'In Latinis adulterium, impudicitia, homicidia in hoc catalogo vitiorum scripta reperiuntur, sed non plusquam 15 carnis opera nominata sunt.' *Vid. et* IV. 438. Hier. *ad loc.*: 'Hæreses, invidiæ, ebrietates (om. *φόντοι*), 4<sup>um</sup> idololatria, 7<sup>um</sup> contentio, 8<sup>um</sup> æmulatio, 14<sup>um</sup> ebrietas, 15<sup>um</sup> comessatio.' *φόντοι*, omitt. Cod. Rom. *καθὼς προεῖρηκα* omisso *καί*, Codd. Aug. Clar. Alex. et Ephr. ut ed. Rom. *καθὼς προεῖπον*. Hier. *ad loc.*: 'sicut et prædixi.' Irenæus, I. 114: 'quemadmodum et prædixi.' Cyprian. 146: 'sicut prædixi;' *ibid.* 'μακροθυμία, magnanimitas (ut alibi), fides, mansuetudo, continentia, castitas,' et 84. Hier. *ad locum*: 'qui hæc agunt,' ergo *ταῦτα* legit.

23. *πραΰτης*, Alex. Ephr. *πράότης*, Aug. Methodius, p. 134, omitt. *ἀγαθωσύνη. ἐγκρατεία, ἀνγεία*, 'continentia, castitas,' Cod. Aug. Gr. Lat. et Lat. MS. B. Sed Latt. R. S. M. omittunt. Hier. de his clare 'novem loca.' *Vid.* Iren. 414. Cypr. 24: 'est caritas, gaudium, pax, magnanimitas, bonitas, fides, mansuetudo, continentia, castitas.'

24. *τοῦ Χριστοῦ Ἰησοῦ*, Alex. Ephr. Cod. Aug. *οἱ δὲ τοῦ Χριστοῦ ὄντες τὴν σάρκα αὐτῶν ἐσταύρωσαν*, 'carnem suam,' Cypr. 24: sed Hier. *ad loc.* omitt. 'suam.' Hier. *ad loc.*: 'Origenes sic legit, 'adversus hujusmodi non est lex, qui Christi carnem crucifixerunt.'"

25. Cod. Aug. *πνεύματι ῥώμεν, πνεύματι στοιχώμεν*. Lat. 'si vivimus spiritu, spiritu et ambulemus.' Epiphanius, 594 ut ed., et Athanas. Latinus, 974.



## ΚΕΦΑΛΑΙΟΝ 5'.

1 Ἀδελφοί, ἐὰν καὶ προληφθῇ ἄνθρωπος ἐν τινὶ παραπτώματι, ὑμεῖς οἱ πνευματικοὶ καταρτίζετε τὸν τοιοῦτον ἐν πνεύματι πραΰτητος, σκοπῶν σεαυτὸν μὴ καὶ σὺ πειρασθῆς. 2 Ἀλλήλων τὰ βάρη βαστάζετε, καὶ οὕτως ἀναπληρώσετε τὸν νόμον τοῦ Χριστοῦ. 3 Εἰ γὰρ δοκεῖ τις εἶναι τι, μηδὲν ὦν, ἑαυτὸν φρεναπατᾷ. 4 Τὸ δὲ ἔργον ἑαυτοῦ δοκιμαζέτω ἕκαστος, καὶ τότε εἰς ἑαυτὸν μόνον τὸ καύχημα ἔξει, καὶ οὐκ εἰς τὸν ἕτερον. 5 ἕκαστος γὰρ τὸ ἴδιον φορτίον βαστάσει. 6 Κοινωνεῖτω δὲ ὁ κατηχούμενος τὸν λόγον τῷ κατηχούντι ἐν πᾶσιν ἀγαθοῖς. 7 Μὴ πλανᾶσθε, Θεὸς οὐ μυκτηρίζεται· ὁ γὰρ ἐὰν σπείρῃ ἄνθρωπος, τοῦτο καὶ θερίσει. 8 ὅτι ὁ σπείρων εἰς τὴν σάρκα ἑαυτοῦ ἐκ τῆς σαρκὸς θερίσει φθοράν· ὁ δὲ σπείρων εἰς τὸ πνεῦμα ἐκ τοῦ πνεύματος θερίσει ζωὴν αἰώνιον. 9 Τὸ δὲ καλὸν ποιοῦντες μὴ ἐγκακῶμεν· καιρῷ γὰρ ἰδίῳ θερίσομεν, μὴ ἐκλυόμενοι. 10 Ἄρα οὖν, ὡς καιρὸν ἔχομεν, ἐργαζώμεθα τὸ ἀγαθὸν πρὸς πάντας, μάλιστα δὲ πρὸς τοὺς οἰκείους τῆς πίστεως. 11 Ἰδετε πηλίκους γράμμασιν ὑμῖν ἔγραψα τῇ ἐμῇ χειρί. 12 Ὅσοι θέλουσιν εὐπροσωπῆσαι ἐν σαρκί, οὗτοι ἀναγκάζουσιν ὑμᾶς περιτέμνεσθαι, μόνον ἵνα τῷ σταυρῷ τοῦ Χριστοῦ μὴ διώκωνται. 13 Οὐδὲ γὰρ οἱ περιτεμνόμενοι αὐτοὶ νόμον φυλάσσουσιν· ἀλλὰ βούλονται ὑμᾶς περιτέμνεσθαι, ἵνα ἐν τῇ ὑμετέρᾳ σαρκὶ καυχῆσωνται. 14 Ἐμοὶ δὲ μὴ γένοιτο καυχᾶσθαι εἰ μὴ ἐν τῷ σταυρῷ τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, δι' οὗ ἐμοὶ κόσμος ἐσταύρωται, καὶ γὰρ κόσμος. 15 Ἐν γὰρ Χριστῷ Ἰησοῦ οὔτε περιτομὴ τι ἰσχύει οὔτε ἀκροβυστία, ἀλλὰ καινὴ

VI. 1. 'consummate eum,' Hilar. 538. Cyprian. 64: 'In contemplatione habentes unusquisque, ne et vos tentemini, instruite hujusmodi in spiritu mansuetudinis' (sic MS. Reg. 4o) 'adimplebitis' (ed. et MSS.). Hier. III. 793: 'perficite hujusmodi,' et IV. 639; et *ad loc.* 'instruite hujusmodi,' et August.

2. Hier. *ad loc.* 'adimplebitis,' legebat ἀναπληρώσατε, et sic Codd. Rom. Aug. Sed Alex. Ephr. ἀναπληρώσατε, et Chrys. III. 108. Hier. *ad loc.* 'esse aliquid.'

3. Codd. Alex. Ephr. Rom. φρεναπατᾷ ἑαυτὸν. *De singularitate clericorum.* 'Se ipsum implanat,' Cod. Aug. ut ed.

4. Hier. *ad loc.* 'in semet ipso—in altero.' Cod. Rom. omitt. ἕκαστος.

6. Aug. ἐν πᾶσιν ἀγαθοῖς. Lat. 'in omnibus,' omisso 'bonis,' 'bonis,' clarè, Hier. et 'verbum.'

8. Cod. Aug. ὁ γὰρ ἐὰν—ταῦτα. Lat. 'Quæ—hæc,' et Hier. Cod. Aug. τῇ σαρκὶ ἑαυτοῦ—ἐκ τῆς σαρκὸς αὐτοῦ. Lat. 'de spiritu et metet,' et Hier. et 'in spiritu.'

## CAPUT VI.

1 Fratres, et si præoccupatus fuerit homo in aliquo delicto, vos qui spiritales estis instruite hujusmodi in spiritu lenitatis, considerans te ipsum, ne et tu tenteris. 2 Alter alterius onera portate, et adimplebitis legem Christi. 3 Nam si quis existimat se esse aliquid, cum nihil sit, ipse se seducit. 4 Opus autem suum probet unusquisque, et sic in semetipso tantum gloriam habebit, et non in altero. 5 Unusquisque enim onus suum portabit. 6 Communicet autem is qui catechizatur verbum, ei qui se catechizat, in omnibus bonis. 7 Nolite errare: Deus non irridetur. 8 Quæ enim seminaverit homo, hæc et metet. Quoniam qui seminat in carnem suam, de carne metet corruptionem: qui autem seminat in spiritum, de spiritu metet vitam æternam. ■ Bonum autem facientes non deficiamus: tempore enim suo metemus, non deficientes. 10 Ergo dum tempus habemus operemur bonum ad omnes, maxime autem ad domesticos fidei. 11 Videte qualibus literis scripsi vobis mea manu. 12 Quicumque volunt placere in carne, hi cogunt vos circumcidi; tantum ut crucis Christi persecutionem non patiantur. 13 Neque enim qui circumciduntur, ipsi legem custodiunt: sed volunt vos circumcidi, ut in carne vestra glorientur. 14 Mihi autem absit gloriari, nisi in cruce Domini nostri Jesu Christi, per quem mihi mundus crucifixus est, et ego mundo. 15 In Christo enim Jesu neque circumcisio aliquid valet, neque præputium, sed nova

9. Cod. Aug. ἐκκακήσωμεν. Alex. Rom. ἐγκακῶμεν. Codd. Alex. Rom. θερίσωμεν, sed Aug. Ephr. -σωμεν.

10. Codd. Alex. Rom. ἐργαζόμεθα, sed Ephr. -ζώμεθα.

11. Cod. Aug. ὑμῶν ἔγραψα. Lat. 'scripsi vobis,' et Hier.

12. Hier. omitt. 'enim.' Codd. Alex. Ephr. Rom. ἵνα τῷ σταυρῷ τοῦ Χριστοῦ μὴ διώκωνται. Aug. ut ed.

13. Codd. Alex. Ephr. βούλονται. Aug. Rom. θέλουσιν. Cod. Aug. οἱ περιτεμνημοί. An voluit περιτετμήμενοι? ut Rom. et Codd. novi plerique. Born. περιτεμνημενοί.

14. Cod. Alex. καυχῆσασθαι. Aug. Ephr. Rom. ut ed. τῷ omittunt Alex. Ephr. Rom. Aug. Irenæus, 19, Athan. 871: καυχᾶσθαι—τῷ κόσμῳ, et Euseb. in Psalm. p. 32. 'Domini mei,' Hilar. p. 288.

15. τι ἐστίν, Codd. Alex. Ephr. Rom. Aug. Cod. Born. τι ἐστίν, 'aliquid est,' et Hier. in loc., sed Aug. Lat. 'valet.'

κτίσις. 16 Καὶ ὅσοι τῷ κανόνι τούτῳ στοιχοῦσι, εἰρήνη ἐπ' αὐτοὺς καὶ ἔλεος, καὶ ἐπὶ τὸν Ἰσραὴλ τοῦ Θεοῦ. 17 Τοῦ λοιποῦ, κόπους μοι μηδεὶς παρεχέτω· ἐγὼ γὰρ τὰ στίγματα τοῦ Ἰησοῦ ἐν τῷ σώματί μου βαστάζω. 18 Ἡ χάρις τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ μετὰ τοῦ πνεύματος ὑμῶν, ἀδελφοί. ἀμήν.

Πρὸς Γαλάτας ἐγράφη ἀπὸ Ῥώμης.

16. στοιχοῦσιν, Codd. Alex. Aug. Ephr. Hilar. 480: 'Et quotquot regulæ huic obsecundabunt pax super eos et misericordia et super Israel.' Rufinus, iv. 362, 'sequuntur.'

17. Codd. Alex. Rom. Ephr. omittunt κυρίου. Aug. τοῦ Κυρίου ἡμῶν Ἰϋ. Xϋ.



creatura. 16 Et quicumque hanc regulam secuti fuerint, pax super illos, et misericordia, et super Israel Dei. 17 De cætero nemo mihi molestus sit, ego enim stigmata Jesu in corpore meo porto. 18 Gratia Domini nostri Jesu Christi cum Spiritu vestro, fratres. Amen.

Lat. 'stigmata Jesu in corpore meo porto.' Hier. 'domini Jesu,' sed 'domini nostri Jesu Christi.' Hier. iv. 391, et sic Cod. Born. Gr. Lat. Hier. "'molestus sit' melius in Græco legitur 'de cætero labores mihi nemo exhibeat.'" Cod. Born. Gr. ut ed. Lat. 'de cætero mihi nemo molestus sit.'



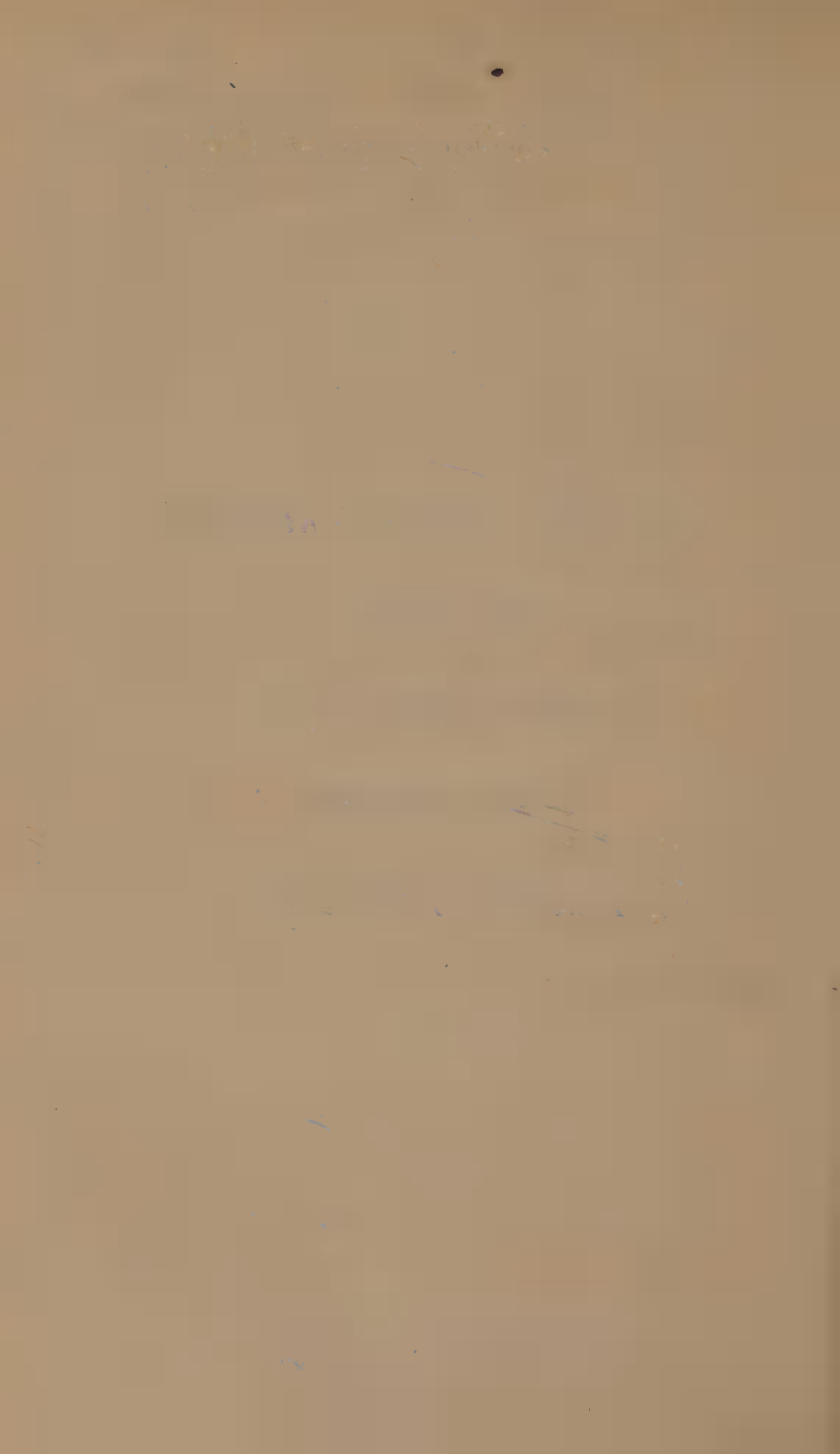
COLLATIO CODICIS VATICANI

CURA AC STUDIO

ABBATIS RULOTTA

DILIGENTISSIME FACTA

ANNO CHRISTI, MD.CC.XXIX.



## PRÆFATIO COLLATORIS.

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UBICUMQUE conspiciuntur puncta hoc pacto.....tali signo indicatur, studio, brevitatis gratia, prætermissa fuisse aliqua verba. Notandum post dimidium Cap. ix. Epistolæ ad Hebræos designare perveterem illum characterem uncialem; unde reliqua Novi Testamenti suppleta sunt alia manu, et caractere admodum diverso, qui utpote emendatior, nullas vel interlineares vel marginales continet lectiones.

In illis literis in quibus conspicitur lineola transversalis e.g. *ε* significat illas literas ab ipsomet Codicis Manuscripti vetustissimo Calligrapho deletas, vel potius emendatas fuisse. Hujusmodi sunt omnes, vel fere omnes, interlineares vel marginales emendationes et castigationes. Nam ubi id diverso caractere fit, animadvertere non prætermisum est.

Nonnulla verba exscripta sunt prout existunt in ipso codice: ut in Epistola ii. S. Petri, idque factum est, ad tollendum interpretationis dubium, ita ut illorum nexuum intelligentia interpretationi ac sapientiæ Domini Bentleii legentis relicta sit. Animadvertendum notam *A* (ad Matth. v. 19) non esse ejusdem characteris uncialis sicuti est Textus: similiter notam *B* (ad Matth. v. 25). [Item] fere omnes variantes lectiones sive potius emendationes Textus interlineares esse ejusdem penitus antiquitatis ac idem ipse Textus. Idem ferme dico de marginalibus, exceptis duabus primis enunciatis. Ubi ponuntur puncta hoc pacto... nihil desideratur in textu manuscripto Vaticano: sed scriptor, ut esset clarius, exscripsit prima verba, dein, ut esset brevior, in scribendo omisit nonnulla intermedia; ac propterea ita notavit illis punctis lacunas.

# RECORDS OF THE

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# EVANGELIUM S. MATTHÆI.

A manu prima.

In titulo. Κατὰ Μαθθαῖον.

Cap. i. 15. ἐγέννησε τὸν Μαθθάν.

ii. 6. ἐξ σοῦ σοῦ γὰρ ἐξελεύ...

iv. 2, 3. νηστεύσας ἡμέρας τεσσαρά-  
κοντα καὶ νύκτας τεσσαρά-  
κοντα.

iv. 13. καταλιπὼν τὴν Ναζαρέτ.

iv. 18. ἦσαν γὰρ ἄλειτουργοι.

v. 1. καθίσαντος αὐτοῦ προσῆλθον  
οἱ μαθηταὶ αὐτοῦ.

v. 16. ὅπως ἴδωσιν ὑμῶν τὰ καλὰ<sup>1</sup>  
καὶ δοξάσωσιν.

v. 18. ἰῶτα ἐν ἡ μία κερέα... ἀπὸ τοῦ  
νόμου ἕως πάντα γένηται.

v. 19. μίαν τῶν ἐντολῶν τούτων τῶν  
ἐλαχίστων.

v. 22. τῷ ἀδελφῷ αὐτοῦ Ῥακά.

v. 25. εὐνοῶν τῷ ἀντιδίκῳ σου.

A manu secunda.

Μαθθαῖον.

Μαθθάν.

ἐκ.

τεσσαράκοντα bis.

Ναζαρέτ.

ἀλειτουργοί.

προσῆλθον.

κεραία.

ἕως ἂν.

Ad marginem quæ sequun-  
tur,

ἐλαχίστην καλεῖ τὴν οἰκίαν  
ἐντολὴν ὁ Κς διὰ ταπεινῶσιν· ἵνα  
καὶ σε παιδεύσει μετριοφρονεῖν  
ἐν ταῖς διδασκαλίαις.

In margine,

τὸ ῥακά· ἀντὶ σύ.

Ad marginem,

τινὲς νομίζουσιν Ἀντίδικον λέ-  
γεσθαι τὸν διάβολον. οἱ δὲ καὶ  
τὸν βίον. παραινεῖν δὲ τὸν Κύ-  
ριον ὅτι ἕως οὗ εἰ ἐν τῷ βίῳ  
τούτῳ διαλύθειτ ἀπ' αὐτοῦ. ἵνα  
μὴ ἔχη ὑστερον ἐλέγχειν σε περὶ  
ἁμαρτημάτων ὥς ἔχοντά τι τοῦ  
ἐναντίου καὶ τότε ποῦ δοθεῖς<sup>2</sup> τῇ  
κολάσει ἄχρι καὶ τῶν ἐσχάτων  
ἁμαρτημάτων εὐθυνόμενος· κο-

<sup>1</sup> Suppletur ἔργα ad marginem.

<sup>2</sup> Sic Rulotta. [Sed forte legendum που δοθεῖς i.e. δοθῆς. Ed.]

## A manu prima.

## A manu secunda.

- Cap. v. 33. ἡκούσεται ὅτι ἐρρήθη.  
 v. 37. τὸ δὲ περισὸν τούτων.  
 v. 42. θέλοντα ἀπὸ σοῦ δανίσασθαι  
 μὴ ἀποστραφῆς.  
 vi. 19. κλέπται οὐ διορίσουσιν.  
 vi. 32. ὅτι χρήτε τούτων.  
 vi. 34. ἡ γὰρ αὖριον μερμηνήσει αὐτῆς.  
 vii. 9. Ἡ τίς<sup>1</sup> ἐξ ὑμῶν ἄνθρωπος ὃν  
 αἰτήσῃ ὁ υἱὸς.  
 vii. 24. πᾶς οὖν ὅστις ἀκούει μου τοὺς<sup>2</sup>  
 λόγους καὶ ποιεῖ.  
 viii. 3. καὶ εὐθέως ἐκαθερίσθη αὐτοῦ  
 ἡ χεὶρ.  
 viii. 15. ἡγέρθη καὶ διεκόνει αὐτῷ ὀψίας  
 δὲ γενομένης.  
 viii. 24. πλοῖον καλύπτεσθαι ὑπὸ τῶν  
 κυμάτων.  
 ix. 9. Ματθαῖον λεγόμενον.  
 ix. 30. καὶ ἐνεβριμήθη αὐτοῖς ὁ Ἰη-  
 σοῦς.  
 ix. 36. ὅτι ἦσαν ἐσκυλμένοι καὶ ἐρι-  
 μένοι.  
 x. 6. πορεύεσθαι δὲ μᾶλλον πρὸς  
 τὰ πρόβατα τὰ...  
 x. 14. καὶ ὃς ἂν ὑμᾶς<sup>3</sup> μὴδὲ ἀκούσει  
 τοὺς λόγους.  
 x. 19. ὅταν παραδῶσιν ὑμᾶς μὴ με-  
 रिμήσητε.  
 x. 25. εἰ τῷ οἰκοδεσπότῃ Βεεζεβούλ  
 ἐπεκάλεσαν.

δράντην γὰρ καὶ δύο λεπτά. σὺ  
 δὲ νόει ὅτι οὐ περὶ τῶν ἐνταῦθα  
 ἀντιδίκων τοῦτο λέγει παραιῶν,  
 καὶ δικάζεσθαι, καὶ ἀπὸ τῶν θείων  
 ἔργων περισπᾶσθαι. καὶ γὰρ ἡδι-  
 κήθης μὴ ἀπέλθης εἰς δικαστὰς  
 ἀλλὰ καὶ ἐν τῇ ἐκ... Reliqua  
 abscissa sunt.

ἡκούσατε.  
 περισσὸν.  
 δανείσασθαι.  
 διορίσουσιν.  
 χρήζετε.  
 ἐαυτῆς.

ἐκαθερίσθη.

διεκόνει.

ἀπὸ.

Ματθαῖον.

ἐνεβριμήσατο.

ἐρριμένοι.

πορεύεσθε.

μεριμνήσητε.

τὸν οἰκοδεσπότην.

Quæ sequuntur ad margi-  
 nem in calce,

καὶ ὁ φιλῶν υἱὸν ἢ θυγατέρα  
 ὑπὲρ ἐμοῦ οὐκ ἐστὶν μου ἄξιος.

<sup>1</sup> Suppletur ἐστὶν in margine.

<sup>2</sup> Suppletur τούτους in margine.

<sup>3</sup> Suppletur in margine μὴ δέξεται.



## A manu prima.

## A manu secunda.

Cap. xi. 5. λεπροὶ καθαρίζοντε....νεκροὶ  
ἐγείροντε....

xi. 13. ἕως Ἰωάννου προφήτευσαν, εἰ  
θέλεται<sup>1</sup> δέξασθαι.

xi. 18. καὶ λέγουσιν, δαιμόνιον.

xi. 19. ἐδικαιώθη ἡ σοφία ἀπὸ τῶν<sup>2</sup>  
ἔργων αὐτῆς.

xi. 29. εὐρήσεται ἀνάπαυσιν ταῖς ψυ-  
χαῖς ὑμῶν.

xii. 10. ἵνα κατηγορήσωσι αὐτοῦ.

xii. 11. τοῖς σάββασιν εἰς βόθυνον.

xii. 20. καὶ λῖνον τυφόμενον.

xii. 33. δένδρον ἀπρὸν.

xii. 49. οἱ ἀδελφοί, καὶ ἐκτείνας τὴν  
χεῖρα.

xiii. 13. ἀκούουσιν οὐδὲ συνίοσιν.

xiii. 14. ἀκοῇ ἀκούσατε οὐ μὴ.

xiii. 17. πολλοὶ προφήται.

xiii. 22. ἡ ἀπάτη τοῦ πλούτου συν-  
πνήγει.

xiii. 32. καὶ κατασκηνοῖν ἐν τοῖς κλά-  
δοις.

xiii. 52. ὁ δὲ εἶπεν αὐτοῖς, διὰ τοῦτο  
πᾶς γραμματεὺς.

xiv. 2. ἀπὸ τῶν νεκρῶν<sup>3</sup> καὶ αἱ δυνά-  
μεις ἐνεργοῦσιν.

xiv. 3. Ἰωάννην ἔδησε καὶ ἐν φυλακῇ  
ἀπέθετο.

xiv. 5. ἐφοβήθη τὸν ὄχλον ἐπεὶ<sup>4</sup> ὡς  
προφήτην αὐτὸν εἶχον.

xiv. 30. βλέπων δὲ τὸν ἄνεμον.

xiv. 36. καὶ παρεκάλουν<sup>5</sup> ἵνα μόνον  
ἄψωνται τοῦ κρασπέ....

xv. 7. καλῶς προφήτευσεν περὶ ὑμῶν  
Ἰησαῖας.

xvi. 4. γενεὰ πονηρὰ καὶ μοιχαλεῖς...

xvi. 17. μακάριος εἶ Σίμων βαριωνᾶ<sup>6</sup>  
σὰρξ καὶ αἷμα.

καθαρίζονται.

ἐγείρονται.

προεφήτευσαν...δέξασθε.

Ad marginem (sic) ■ videtur,  
quasi δαιμόνια scribere volu-  
erit.

εὐρήσετε.

κατηγορήσωσιν.

σάββασιν.

λῆνον.

σαπρὸν.

οἱ ἀδελφοί μου.

συνιῶσιν.

ἀκούσετε.

In margine, καὶ δίκαιοι.

συμπνήγει.

κατασκηνοῦν.

In margine, λέγει.

ἐν τῇ φυλακῇ.

Ad marginem, ἰσχυρὸν.

προεφήτευσεν.

Ad marginem, ἐπιζητεῖ καὶ  
σημεῖον οὐ δοθ....

<sup>1</sup> θέλετε. Ita castigatum.

<sup>3</sup> Suppletur in margine διὰ τοῦτο.

<sup>5</sup> Suppletur αὐτὸν in margine.

<sup>2</sup> τέκνων suppletur in margine.

<sup>4</sup> Suppletur in margine ὅτι.

<sup>6</sup> Suppletur in margine ὅτι.

A manu prima.

A manu secunda.

Cap. xvii. 19. διατὶ ἡμεῖς\* οὐκ ἐδυνήθημεν  
ἐκβαλεῖν αὐτὸν.

ἡδυνήθημεν.

xvii. 23. ἀποκτενοῦσιν αὐτὸν καὶ τῇ τριτ-  
τῇ ἡμέρᾳ.

τρίτῃ ἡμέρᾳ.

xix. 12. ὁ δυνόμενος χωρεῖν χωρεῖτω.

δυνάμενος.

xix. 14. ἄφεται τὰ παῖδια ἔλθ. . .

ἄφετε.

xix. 17. περὶ τοῦ ἀγαθοῦ ἐστὶν ὁ ἀ-  
γαθός.

εἰς ἐστὶν ὁ ἀγαθός.

xx. 15. ἦ ὁ ὀφθαλμός σου πονηρὸς  
ἐστὶν ὅτι ἐγὼ ἀγαθός εἰμι.

εἰ ὁ ὀφθ.....

xx. 17. παρέλαβε τοὺς δώδεκα μαθη-  
τὰς καθ' ἰδίαν.

κατ' ἰδίαν.

xxi. 1. ἦλθον εἰς βηθσαγῆ.

βηθσφαγῆ.

xxi. 33. καὶ ἐξέδετε αὐτὸν γεωργοῖς.

ἐξέδοτο.

xxi. 38. εἶπον ἐν αὐτός οὗτός ἐστιν ὁ  
κληρονόμος<sup>1</sup>.

αὐτοῖς.

xxi. 41. οἵτινες ἀποδώσουσι αὐτῷ.

ἀποδώσουσιν.

xxii. 10. καὶ ἐπλήσθη ὁ νυμφὼν ἀνα-  
κειμένων.

Ad marginem, ὁ γάμος.

xxii. 39. ἀγαπήσεις τὸν πλησίον σου.

ἀγαπήσεις.

xxiii. 26. ἵνα γένηται τὸ ἐκτὸς αὐτοῦ  
καθαρόν.

αὐτῶν.

xxiii. 37. ὃν τρόπον ὄρνις ἐπισυνάγει τὰ  
νοσσία<sup>2</sup> ὑπὸ τὰς.

xxiv. 6. μελλήσεται δὲ ἀκούειν.

μελλήσετε.

xxiv. 15. ἐστὸς ἐν τόπῳ ἁγίῳ ὁ ἀναγι-  
νώσκων νοείτω.

ἐστὼς.

xxiv. 23. ἰδοὺ ὧδε ὁ χς ἡ ὧδε, μὴ  
πιστεύετε.

πιστεύετε.

xxv. 10. καὶ ἡκλείσθη ἡ θύρα.

ἐκλείσθη.

xxv. 37. κε. πότε σε εἶδαμεν πεινῶντα.

εἶδομεν.

xxv. 40. ἐφ' ὅσον ἐποιήσατε ἐν τού-  
των<sup>3</sup> τῶν ἐλαχίστων.

xxv. 42. ἐπείνασα γὰρ καὶ ἐδώκατε μοι  
φαγεῖν.

οὐκ ἐδώκατε.

xxv. 44. καὶ οὐ διηκονήσαμεν.

οὐ διηκονήσαμεν.

xxvi. 3. τότε συνήχθησαν οἱ πρεσβύ-  
τεροι.

In margine, τοῦ λαοῦ.

xxvi. 4. ἵνα... ὁδὸν κρατήσωσι.

In margine, καὶ ἀποκτείνω-  
σιν.

xxvi. 8. εἰς τί ἡ ἀπώλεια αὕτη. ἐδύ-  
νατο γὰρ παραθ...

ἡδύνατο.

<sup>1</sup> κληρομος. Ita castigatum.

<sup>2</sup> Suppletur αὐτῆς in margine.

<sup>3</sup> Suppletur in margine ἀδελφῶν τούτων vel αὐτῶν quod non bene legitur.

A manu prima.

A manu secunda.

- Cap. xxvi. 13. ἀμὴν λέγω ὑμῖν ὅπου ἐὰν  
κηρυχθῇ τὸ εὐαγγέλιον.  
xxvii. 4. ἡμαρτον παραδοὺς αἷμα ἀθῶων  
οἱ δὲ εἶπον.  
xxvii. 6. οὐκ ἔξεστι βαλεῖν αὐτὰ εἰς  
τὸν Κορβαν.  
xxvii. 12. καὶ ἐν τῷ κατηγορεῖσθαι αὐ-  
τὸν ὑπὸ τῶν ἀρχιερέων (sic)  
καὶ πρεσβυτέρων.  
xxvii. 45. ἀπὸ δὲ ἐκτῆς ὥρας σκότος  
ἐγένετο ἐπὶ πᾶσαν τὴν γῆν  
εἰς ὥρας ἐννάτης.  
xxviii. 3. ἦν δὲ ἡ εἶδε αὐτοῦ ὡς ἀστρα-  
πὴ καὶ τὸ ἔνδυμα.  
xxviii. 15. οἱ δὲ λαβόντες τὰ ἀργύρια  
ἐποίησαν ὡς ἐδιδάχθησαν.  
τέλος κατὰ μαθθαῖον.

- ἀμὴν δέ.  
In margine, δίκαιον.  
Κορβανᾶν.  
τῶν πρεσβυτέρων.  
ἕως ὥρας.  
εἰδέα.  
τὰ castigatum.  
ματθαῖον.

## EVANGELIUM S. MARCI.

ΚΑΤΑ ΜΑΡΚΟΝ.

A manu prima.

A manu secunda.

- Cap. i. 13. ἦν ἐν τῇ ἐρήμῳ τεσσαράκοντα  
ἡμέρας.  
i. 14. καὶ μετὰ τὸ παραδοθῆναι.  
καὶ διακόνουν αὐτοῖς.  
i. 36. Σίμων καὶ μετ' αὐτοῦ.  
\* i. 38. καὶ λέγει αὐτοῖς ἄγωμεν.  
i. 42. ἀπῆλθεν ἀπ' αὐτοῦ ἡ λέπρα  
καὶ ἐκαθερίσθη.  
ii. 3. παραλυτικὸν αἰρομένων ὑπὸ  
τεσσάρων.  
ii. 4. χαλῶσι τὸν κράβατον.  
ii. 9. τί ταῦτα διαλογίζεσθαι ἐν ταῖς  
καρδίαις ὑμῶν.  
ii. 12. καὶ εὐθὺς ἄρα τὸ κράβατον.  
ii. 16. ἐσθίει μετὰ τῶν ἁμαρτωλῶν  
καὶ τελωνῶν.  
ii. 21. ἐπιρράπτει ἐπὶ ἱμάτιον.  
iii. 5. συνλυπούμενος ἐπὶ τῇ παρώ-  
σει τῆς καρδίας.  
iii. 13. καὶ προσκαλεῖτε οὓς ἤθελεν  
αὐτός.

- τεσσαράκοντα.  
μετὰ.  
διακόνουν.  
οἱ suppletur.  
αὐτοῖς.  
ἐκαθαρίσθη.  
αἰρόμενον.  
κράβατον.  
διαλογίζεσθε.  
ἄρας τὸ κράβατον.  
τῶν τελωνῶν.  
ἐπιρράπτει.  
συνλυπούμενος.  
προσκαλεῖται.

	A manu prima.	A manu secunda.
Cap. iii. 18.	Βαρθολομαῖον καὶ Μαθθαῖον καὶ Θωμᾶν.	Ματθαῖον.
iv. 1.	ὥστε αὐτὸν εἰς πλοῖον ἐμ- βάντα καθῆσθαι.	τὸ πλοῖον.
iv. 19.	εἰσπορευόμεναι συνπνεύγουσι τὸν λόγον.	συνπνεύγουσι.
iv. 21.	οὐχ ἵνα ὑπὸ <sup>1</sup> τὴν λυχνίαν τεθῆναι.	
iv. 28.	πρῶτον χόρτον εἶπεν στάχυν εἶπεν <sup>2</sup> πλήρες.	
iv. 38.	καὶ ἐγείρουσιν αὐτὸν καὶ λέ- γουσιν αὐτῷ.	διεγείρουσιν.
v. 3.	οὐδεὶς ἐδύνατο αὐτὸν δῆσαι διὰ τὸ αὐτὸν πολλάκις.	ἡδύνατο.
v. 9.	καὶ λέγει αὐτῷ λεγιὼν ὄνομά μοι.	λεγεὼν.
v. 28.	ἔλεγεν γὰρ ὅτι ἐὰν ἄψωμαι τῶν ἱματίων αὐτοῦ.	κἂν τῶν.
vi. 1.	καὶ ἐξῆθεν ἐκείθεν.	ἐξῆλθεν.
vi. 5.	καὶ οὐκ ἐδύνατο ἐκεῖ ποιῆσαι οὐδεμίαν δύναμιν.	ἡδύνατο.
vi. 9.	καὶ μὴ ἐνδύσασθαι δύο χι- τῶνας.	ἐνδύσασθαι.
vi. 17.	ἔδυσεν αὐτὸν...διὰ Ἑρωδιάδα <sup>3</sup> Φιλίππου.	
vi. 22.	καὶ εἰσελεύσεως τῆς θυγατρὸς αὐτοῦ.	εἰσελεύσεως.
vi. 33.	εἶδον αὐτοὺς ὑπάγοντας καὶ ἔγνωσαν πολλοί.	ἐπέγνωσαν.
vi. 39.	συμπόσια ἐπ' τῷ χλωρῷ χόρτῳ καὶ ἀνέπεσαν <sup>4</sup> .	ἐπὶ.
vi. 53.	ἦλθον εἰς τὴν Γεννησαρέθ... καὶ ἐξελεθόντων <sup>5</sup> ἐκ τοῦ πλοίου.	Γεννησαρέθ.
vi. 55.	ἐπὶ τοῖς κραβάτοις τοὺς κακῶς ἔχοντας.	κραββάτοις.
vii. 6.	καλῶς προφήτευσεν Ἡσαίας περὶ ὑμῶν.	προεφήτευσεν.
vii. 11.	ὑμεῖς δὲ λέγεται ἐὰν εἴπη.	λέγετε.
vii. 18.	ὑμεῖς ἀσύντοι ἐστέ.	ἀσύντοι.

<sup>1</sup> ἐπὶ pro ὑπὸ castigatum a manu prima.<sup>2</sup> εἶτα bis pro εἶπεν castigatum a manu prima.<sup>3</sup> Suppletur in margine τὴν γυναῖκα.<sup>4</sup> ἀνέπεισαν castigatum ἀνέπεσαν a manu prima.<sup>5</sup> Suppletur in margine αὐτῶν.

## A manu prima.

## A manu secunda.

Cap. vii. 21.	οἱ διλογισμοὶ οἱ κακοί.	διαλογισμοί.
vii. 24.	ἐκεῖθε δὲ ἀναστὰς ἀπῆλθεν.	ἐκεῖθεν.
vii. 32.	κωφὸν καὶ μογιλάλον.	μογγιλάλον.
viii. 14.	καὶ ἐπελάθοντο λαβεῖν ἄρ- τους.	ἐπελάθοντο.
viii. 18.	καὶ ὅτα ἔχοντε οὐκ ἄκ...	ἔχοντες.
viii. 32.	καὶ παρησίᾳ τὸν λόγον ἔλαλ.	παρρησία.
ix. 4.	Ἡλείας σὺν Μωυσῇ καὶ ἦσαν συνλαλοῦντες.	Μωυσεί. συνλαλοῦντες.
ix. 12.	ἀποκατιστάνει πάντα.	ἀποκαθιστάνει.
ix. 30.	κάκειθεν ἐξελθόντες ἐπορεύ- οντο διὰ τὴν Γαλιλ.	παρεπορεύοντο.
x. 1.	καὶ συμπορεύονται πάλιν ὅχ- λοι πρὸς αὐτόν.	συμπορεύονται.
x. 19.	μὴ ψευδομαρτυρήσης μὴ <sup>1</sup> τίμα τὸν πατέρα.	
x. 29.	ἕνεκεν ἐμοῦ καὶ <sup>2</sup> τοῦ εὐαγγε- λίου.	
x. 45.	λύτρον ἀντὶ πολλῶν <sup>3</sup> καὶ ἐκ- πορευομένου.	
xi. 1.	καὶ ὅτε ἐγγί...εις Βηθαφαγῇ, καὶ Βηθανίαν.	Βηθσφαγῇ.
xiii. 3.	ἐπηρώτα αὐτὸν καθ' ἰδίαν Πέ- τρος.	κατ' ἰδίαν.
xiii. 28.	γινώσκετε ὅτι ἐγγὺς τὸ θέρος ἔστι.	γινώσκεται.
xiii. 35.	ὁ Κύριος τῆς οἰκίας ἔρχεται, ἢ ὅψει ἢ μεσανύκτιον.	μεσονύκτιον.
xiv. 6.	τί αὐτῇ κόπους παρέχεται κα- λὸν ἔργον ἡργάσατο.	εἰργάσατο.
xiv. 15.	καὶ αὐτὸς ὑμῖν δείξει ἀνάγαιον μέγα.	ἀνώγειον.
xiv. 32.	οὗ τὸ ὄνομα Γητσημανεὶ καὶ λέγει τοῖς μαθηταῖς αὐτοῦ.	Γητσημανεὶ.
xiv. 33.	καθίσατε ἕως προσεύξωμαι.	καθίσατε ὧδε.
xiv. 63.	ὁ δὲ ἀρχιερεὺς διαρρήξατο τοὺς χιτῶνας αὐτοῦ.	διαρρήξατο. χιτῶνας.
xv. 4.	οὐκ ἀποκρίνη <sup>4</sup> ἴδε πόσα σοῦ κατηγοροῦσιν.	
xv. 6.	ἕνα δέσμιον ὃν παρητοῦντο.	ὃν περ ἡτοῦντο.

<sup>1</sup> Suppletur in margine ἀποστερήσης.<sup>2</sup> Suppletur in margine ἕνεκεν.<sup>3</sup> Suppletur in margine καὶ ἔρχονται εἰς Ἱερουσόλ.<sup>4</sup> Suppletur in margine οὐδέν.

A manu prima.

A manu secunda.

xv. 21. καὶ ἀγγαρεύουσι παράγοντά  
τινα Σίμωνα<sup>1</sup>.

xv. 42. ἦν παρασκευὴ ὃ ἐστὶν προσάβ-  
βατον. πρὸς σάββατον.

τέλος τοῦ κατὰ Μάρκον Εὐαγγελίου.

## EVANGELIUM S. LUCÆ.

ΚΑΤΑ ΛΟΥΚΑΝ.

A manu prima.

A manu secunda.

Cap. i. 17. ἐν πνεύματι καὶ δυνάμει Ἑλίου  
ἐπιστρέψαι.

Ἑλίου.

i. 22. οὐκ ἐδύνατο λαλῆσαι αὐτοῖς.

ἡδύνατο.

i. 25. ἐπείδεν ἀφελεῖν ὄνειδος μου  
ἀπ' ἐμοῦ.

τὸ ὄνειδος.

i. 27. πρὸς παρθένον ἐμνηστευμένην  
ἀνδρὶ ᾧ ὄνομα.

μεμνηστευμένην.

i. 34. πρὸς τὸν ἄγγελον πῶς ἔσται<sup>2</sup>  
τοῦτο.

ii. 5. σὺν Μαριὰμ τῇ ἐμνηστευμένῃ  
οὔσῃ ἐγγύῳ.

μεμνηστευμένην.

ii. 16. καὶ ἀνεῦραν τὴν τε Μαριὰμ καὶ  
τὸν Ἰωσήφ.

ἀνεῦρον.

ii. 22. καὶ ὅτε ἐπλήσθησαν αἱ ἡμέραι<sup>3</sup>  
καθαρισμοῦ.

ii. 36. ζήσασα μετὰ τοῦ ἀνδρὸς ἑπτὰ  
ἐπτά.

ἀνδρὸς αὐτοῦ.

ii. 37. οὐκ ἀφίστα τοῦ ἱεροῦ.

ἀφίστατο.

ii. 46. μετὰ ἡμέρας τρις εὗρον αὐτὸν  
ἐν τῷ ἱερῷ.

τρεις.

ii. 51. ἦλθεν εἰς Ναζαρέθ καὶ ἦν ὑπο-  
τασσύμενος.

Ναζαρέτ.

iii. 17. κατακαύσει πυρὶ ἀβέστω.

ἀσβέστω.

iii. 24. τοῦ Ἰωσήφ τοῦ Μαθθαθίου.

Ματθαθίου.

iii. 30. τοῦ Ἰωρεὶμ τοῦ Μαθθάτ.

Μαθθάτ.

iii. 37. τοῦ Ἐνώχ τοῦ Ἰαρέτ.

Ἰαρέδ.

iv. 2. ἐν τῇ ἐρήμῳ ἡμέρας τεσσαερά-  
κοντα<sup>4</sup>.

τεσσαράκοντα.

<sup>1</sup> ἐγγαρεύουσι castigatum ἀγγαρεύουσι a manu prima.

<sup>2</sup> Suppletur in margine μοι.

<sup>3</sup> Suppletur in margine τοῦ.

<sup>4</sup> Ad verba illa καὶ οὐκ ἔφαγεν οὐδὲν in margine caractere recentiori, (sic) ὅτι μετὰ τὴν τεσσαρακοστὴν ἡμέραν. πενά (πέρα?) δ' ὁ κύριος ἐπειράσθη.

A manu prima.

A manu secunda.

- iv. 26. ἐπέμφθη Ἡλίας εἰ μὴ εἰς  
Σαρεπτᾶ<sup>1</sup> τῆς Σειδωνίας.
- v. 7. διερρήσσετο δὲ τὰ δίκτυα. διερρήσσετο.
- v. 27. καὶ με ταῦτα ἐξῆλθε. καὶ μετὰ.
- vi. 34. καὶ ἐὰν δανίσθητε παρ' ὧν ἐλ-  
πίζετε λαβεῖν. δανείσητε.
- vi. 35. καὶ δανίζετε μηδὲν ἀπελπίζ... δανείζετε.
- vi. 38. ὧ γὰρ μέτρω μετρεῖτε μετρη-  
θήσεται. ἀντιμετρηθήσεται.
- vi. 48. πλημμύρης δὲ γενομένης προσ-  
έρηξεν. πλημμύρας.
- vi. 48. διὰ τὸ καλῶς οἰκοδομηθῆναι  
αὐτήν. προσεῖρήξεν.
- vi. 49. προσεῖρήξεν ὁ ποταμός. Ἰωάννη.
- vii. 18. καὶ ἀπήγγειλαν Ἰωάνναι οἱ μα-  
θηταί.
- vii. 22. ἀπαγγείλατε Ἰωάνναι ἃ εἶδ... Ἰωάννη.
- vii. 24. ὑπὸ ἀνέμου σαλευόμεν. σαλευόμενον.
- vii. 35. καὶ δικαίωθη ἡ σοφία ἀπὸ ἐδικαιώθη.
- vii. 41. δύο χρεοφιλέται ἦσαν δανι-  
στῇ. χρεοφιλέται.
- viii. 28. δέομαί σου μὴ με βανίσσης. δανειστῇ.
- viii. 29. καὶ διαρῆσσω. βασανίσσης.
- viii. 35. καὶ ἦλθαν πρὸς τὸν Ἰησοῦν. διαρῆσσω.
- viii. 35. καὶ εὗραν καθήμενον. ἦλθον.
- ix. 43. θαυμαζόντων ἐπὶ πᾶσι οἷς ἐποίει  
εἶπε πρὸς τοὺς μαθητάς. εὗρον.
- ix. 59. ὁ δὲ εἶπεν ἐπίτρεψόν μοι πρῶ-  
τον. πᾶσιν.
- x. 12. οὐαὶ σοι Βηθσαϊδᾶ ὅτι εἰ ἐν. εἶπεν.
- x. 15. μὴ ἕως οὐρανοῦ ὑψώθης. εἶπεν Κύριε ἐπίτρ...
- x. 27. ἀγαπήσεις Ἐν τὸν Ἐν ἐξ ὅλης. Βηθσαϊδᾶ.
- x. 38. ὑπεδέξατο αὐτόν<sup>2</sup> καὶ τῇδε ἦν  
ἀδελφή. ἕως τοῦ οὐρανοῦ.
- xi. 28. μὲν οὖν μακάριοι οἱ ἀκούον-  
τες. Ἐν τὸν Ἐν σου.
- xi. 40. ἄφρονες οὐκ ὁ ποιήσας. οὐχ ὁ.
- xi. 42. παρέρχεσθε τὴν κρίσιν καὶ τὴν  
ἀγάπην ταῦτα δὲ ἔδει ποιῆ-  
σαι ἀκείναι μὴ παρῆναι. τὴν ἀγάπην τοῦ Θεοῦ.
- xi. 46. οὐαὶ ὅτι φορτίζε τοὺς ἀνθρώ-  
πους. μὴ ἀφίεναι.
- xii. 35. ἔστωσαν ὑμῶν αἱ ὀσφύαις. φορτίζετε.

<sup>1</sup> Σαρεπτᾶ castigatum Σαρεφθᾶ a manu prima.<sup>2</sup> Additur in margine αὐτῆς.

## A manu prima.

## A manu secunda.

- xiii. 7. ἔκοψαν αὐτὴν ἵνατι καὶ τὸν<sup>1</sup>  
τόπον καταργεῖ.
- xiii. 11. πνεῦμα ἔχουσα ἀσθενίας δεκα-  
οκτώ.
- xiii. 14. ἐξ ἡμέραι εἰσὶν δεῖ ἐργάζεσθαι.
- xiii. 16. καὶ ἀπάγων ποτίζει.
- xiii. 22. πορείαν ποιούμενος εἰς ερο-  
σόλυμα.
- xiii. 31. ἐν αὐτῇ τῇ ὥρᾳ προσῆλθον.
- xiv. 3. λέγων ἔξεστι τῷ σαββάτῳ.
- xiv. 8. ὅταν κληθεῖς πορευθεὶς ἀνά-  
πεσε εἰς τὸν ἔσχατον τόπον.
- xiv. 10. φίλε προσανάβηθι ἂ.<sup>2</sup> τότε  
ἔσται σοι.
- xiv. 12. μηδὲ τοὺς συγγενῆς σου μηδὲ  
τοὺς γείτονας.
- xiv. 16. ἐποίει δεῖπνον μέγα καὶ ἐκά-  
λεσε.
- xiv. 18. ἀγρὸν ἡγόρασα καὶ ἔχω ἀνάγ-  
κη ἐξελεθεῖν ἰδεῖν αὐτήν.
- xiv. 27. ὅστις οὖν βαστάζει μου τὸν  
σταυρόν.
- xv. 4. καὶ ἀπολέσεν<sup>3</sup> ἐξ αὐτῶν ἓν.
- xvi. 1. πλούσιος ὃς εἶχεν οἰκονόμους.
- xvi. 1. ὡς διασκορπίζων τὰ ὑπα<sup>4</sup> καὶ  
φωνήσας.
- xvi. 9. ἵνα ὅταν ἐκλείπῃ δέξωνται ὑμᾶς  
εἰς τὰς αἰωνίους.
- xvi. 12. ἐν τῷ ἁλλοτρίῳ πιστοὶ οὐκ  
ἐγένεσθαι τὸ ἡμέτερον.
- xvi. 15. ὅτι τὸ ἐν ἀνθρώποις<sup>5</sup> ὑψηλὸν  
βδέλυγμα.
- xvi. 17. ἡ τοῦ νόμου κερέαν μίαν πε-  
σεῖν.
- xvii. 10. δοῦλοι ἀχρεῖοι ἐσμέν ὃ ὠφεί-  
λομεν ποιῆσαι πεποίκαμεν.
- xvii. 11. διήρχετο διὰ μέσον Σαμαρίας  
καὶ Γαλιλαίας.
- xviii. 1. καὶ μὴ ἐγκακεῖν λέγων κριτῆς.
- xviii. 15. τὰ<sup>6</sup> βρέφη ἵνα ἁπτηται.
- ἔτη δεκαοκτώ.
- εἰσὶν ἐν αἷς δεῖ.
- ἀπαγαγών.
- ιεροσόλυμα.
- τῇ ἡμέρᾳ προσῆλθον.
- ἔξεστιν.
- κληθῆς.
- ἀνάπεσαι.
- συγγενεῖς.
- μέγαν.
- ἀνάγκην.
- οὖν οὐ βαστάζει.
- οἰκονόμων.
- ἐκλείπῃ.
- ἐγένεσθε.
- ἀνθρώποις.
- κεραίαν.
- ὀφείλομεν.
- Σαμαρείας.
- ἐγκακεῖν.
- ἵνα αὐτῶν ἁπτηται.

<sup>1</sup> Castigatum τὴν γῆν a manu prima.<sup>2</sup> In margine -νώτερον.<sup>3</sup> Castigatum ἀπολέσας a manu prima.<sup>4</sup> Suppletur in margine -άρχοντα αὐτοῦ.<sup>5</sup> οἱ in ἀνθρώποις rasura deletum quasi scribere voluisset ἀνθρώπων. Ed.<sup>6</sup> τὰ rasura obscuratum quasi lateret τινὰ. Ed.



## A manu prima.

## A manu secunda.

Cap. xix. 3.	οὐκ ἐδύνατο ἀπὸ τοῦ ὄχλου.	ἡδύνατο.
xix. 16.	ἡ μὲν σου δέκα προσηργάσατο μνᾶς.	προσείργασατο.
xix. 26.	καὶ εἶπαν αὐτῷ ἔχει δέκα μνᾶς λέγω ὑμῖν ὅτι παντὶ.	αὐτῷ Κύριε ἔχει.
xix. 29.	καὶ ἐγέτο ὡς ἤγγισεν εἰς....	ἐγένετο.
xix. 29.	τὸ ὄρος καλούμενον <sup>1</sup> ...	
xix. 35.	καὶ ἐπιδρίψαντες αὐτῶν ἱμάτια ἐπὶ τὸν πῶλον ἐπεβισαν τὸν Ἰησοῦν.	ἐπιδρίψαντες. ἐπεβίβασαν.
xix. 40.	εἶπεν λέγων <sup>2</sup> ὑμῖν ἂν οὗτοι.	ὑμῖν ὅτι ἂν.
xix. 46.	αὐτὸν ἐποιήσεται σπήλαιον.	ἐποιήσατε.
xx. 9.	καὶ ἀπεδήμησεν χρόνους <sup>3</sup> .	
xx. 13.	εἶπεν δὲ ὁ κς τοῦ ἀμπελῶνος πέμψω τὸν υἱόν μου.	ἀμπελῶνος τί ποιήσω. πέμψω....
xx. 30.	τὰ τέκνα, καὶ ἀπέθαναν ὅστε- ρον, καὶ ἡ γυνὴ ἀπέθανε.	ἀπέθανον.
xxi. 7.	καὶ τί τὸ σημῖον ὅταν μέλλ...	σημεῖον.
xxi. 12.	ἀπαγομένους ἐπὶ βαλεις...	βασιλεῖς.
xxi. 14.	...εἰς μαρτύριον θέτε.	θέσθε.
xxi. 34.	αἱ καρδίαι ὑμῶν ἐν κρεπάλῃ.	κραিপάλῃ.
xxi. 35.	ἡ ἡμέρα ἐκείνη ὡς παγὶς ἐπι- σαλεύσεται γὰρ ἐπὶ πάντας.	ἐπείσελεύσεται.
xxi. 36.	ἵνα κατισχύσῃται <sup>4</sup> ἐκφυγεῖν.	
xxii. 15.	φαγῖν τὸ πᾶσχα.	φαγεῖν.
xxii. 19.	τοῦτο ποιεῖτε τὴν ἐμὴν ἀνά- μνησιν.	εἰς τὴν ἐμὴν ἀνάμνησιν.
xxii. 30.	καὶ καθήσθε ἐπὶ θρόνων.	καθήσεσθε.
xxii. 40.	προσεύχεσθε μὴ εἰς πειρα- σμόν.	μὴ εἰσελθεῖν εἰς πειρασμόν.
xxii. 49.	Κύριε εἰ πατάξωμεν ἐν μα- χαίρῃ καὶ ἐπατάξεν εἰς.	ἐν μαχαίρᾳ.
xxii. 55.	καὶ συγκαθισάντων ἐκάθητο ὁ Πέτρος.	συγκαθισάντων.
xxiii. 6.	ἐπηρώτησεν εἰ ἄνθρωπος Γα- λιλαῖός ἐστιν.	εἰ ὁ ἄνθρωπος.
xxiii. 11.	περιβαλὼν αἰσθητὰ <sup>5</sup> λαμπράν.	
xxiii. 13.	Πιλάτος δὲ συγκαλεσάμενος τοὺς ἀρχιερεῖς.	συγκαλεσάμενος.
xxiii. 28.	θυγατέρας ἱερουσαλὴμ μὴ κλαίετε.	θυγατέρες.

<sup>1</sup> Suppletur in margine Ἐλαιών.<sup>2</sup> Sed ν in λέγων videtur erasum, ita ut sit λέγω. ED.<sup>3</sup> Suppletur in margine ἱκανούς.<sup>4</sup> castigatum κατισχύσητε a manu prima.<sup>5</sup> Castigatum ἐσθήτα a manu prima.

A manu prima.

A manu secunda.

Cap. xxiii. 48. καὶ πάντες οἱ συμπαραγεγνημένοι  
ἄλλοι.

συμπαραγεγνημένοι.

xxiv. 5. ἐν φόβῳ<sup>1</sup> δὲ γενομένων αὐτῶν.xxiv. 14. ἐν τῷ ὁμιλεῖν αὐτοὺς καὶ συ-  
ζυτεῖν αὐτοὺς.

συζυτεῖν καὶ αὐτός.

xxiv. 17. ἀντιβάλλεται πρὸς ἀλλήλους  
περιπατοῦνται.

ἀντιβάλλετε.

xxiv. 21. ἡμεῖς δὲ ἠλπίζαμεν ὅτι αὐτὸς

περιπατοῦντες.

xxiv. 23. μὴ εὐροῦσαι τὸ σῶμα αὐτοῦ  
ἦλθαν λέγουσαι.

ἠλπίζομεν.

xxiv. 32. ὥς διήνυγεν ἡμῖν τὰς γραφάς.

ἦλθον.

xxiv. 52. (linea ultima) μετὰ χαρᾶς.

διήνυγεν.

Suppletur in margine με-  
γάλης.

κατὰ Λουκᾶν.

## EVANGELIUM S. JOANNIS.

## ΚΑΤΑ 'ΙΩΑΝΝΗΝ.

A manu prima.

A manu secunda.

Cap. i. 4. καὶ ἡ ζωὴ ἦν τὸ φῶς<sup>2</sup>,

i. 12. ὅσοι δὲ ἔλαβαν αὐτὸν ἔδωκεν.

ἔλαβον.

i. 13. οὐδὲ ἐκ θελήματος σαρκὸς<sup>3</sup>.

i. 13. ἀλλ' ἐκ Θεοῦ ἐγενήθησαν.

ἐγεννήθησαν.

i. 14. πλήρης χάριτος ἀληθείας.

χάριτος καὶ ἀληθείας.

i. 15. οὗτος ἦν ὁ εἰπὼν ὁ ὀπίσω.

οὗτος ἦν ὃν εἶπον ὁ ὀπίσω.

i. 40. ἦλθαν οὖν καὶ εἶδαν ποῦ μένει.

ἦλθον. εἶδον.

i. 43. σὺ εἰ Σίμων ὁ υἱὸς Ἰωάννου.

ὁ υἱὸς Ἰωανᾶ.

ii. 20. τεσσαράκοντα καὶ ἕξ ἔτεσιν  
οἰκοδομήθη ὁ ναὸς οὗτος.

τεσσαράκοντα.

ὠκοδομήθη.

iii. 26. καὶ ἦλθαν πρὸς τὸν Ἰωάννην.

ἦλθον.

iii. 34. οὐ γὰρ ἐκ μέτρου δίδωσιν<sup>4</sup>.iv. 3. ἀφῆκε τὴν Ἰουδαίαν καὶ ἀπ-  
ῆλθε<sup>5</sup>.iv. 9. παρ' ἐμοῦ πειν αἰτεῖς.....οὐ  
γὰρ συνχρῶνται οἱ Ἰουδαῖοι  
Σαμαρείταις.

πειν.

συνχρῶνται.

iv. 27. ἦλθαν οἱ μαθηταὶ καὶ ἐθαύμαζ.

ἦλθον.

<sup>1</sup> Castigatum ἐν φόβῳ a manu prima.<sup>3</sup> In margine οὐδὲ ἐκ θελήματος ἀνδρός.<sup>5</sup> In margine πάλιν.<sup>2</sup> In margine τῶν ἀνθρώπων.<sup>4</sup> In margine τὸ πνεῦμα.

A manu prima.

A manu secunda.

Cap. iv. 39, 40. ἃ ἐποίησα ὡς Ἰησοῦν ἦλθον  
οὖν πρὸς αὐτόν<sup>1</sup>.

- iv. 51. λέγονται· ὅτι ὁ παῖς ζῇ.  
v. 9. ἦρε τὸν κράβατον αὐτοῦ.  
v. 39. ἐραυνᾶτε τὰς γραφάς.  
vi. 19. ἐλληλακότες οὖν ὡ σταδίους.  
vi. 22. ὁ ἐστὶκὼς πέρα τῆς θαλάσσης.  
vi. 24. εἰς Καφαρναοὺμ ζητοῦνταις.  
vi. 36. οὐ μὴ διψήσῃ πώποτε.  
vi. 53. ἐὰν μὴ φάγηται τὴν σάρκα  
τοῦ....

vii. 3. ἵνα καὶ οἱ μαθηταί σου θεω-  
ρήσουσιν σοῦ τὰ ἔργα.....  
ζητεῖ αὐτὸν ἐν παρησίᾳ εἶναι.

vii. 7. οὐ δύναται ὁ κόσμος μισῖν  
ὑμᾶς.

vii. 23. ἐμοὶ χολᾶται ὅτι ὅλον ανον.

vii. 38. ὁ πιστεύων εἰ ἐμὲ καθὼς,

vii. 42. οὐκ ἡ γραφὴ εἶπεν ὅτι.

vii. 42, 43. ἔρχεται ὁ Χς σχίμα οὖν ἐγέ-  
νετο.

vii. 52. ἐραύνησον καὶ ἴδε ὅτι ἐκ τῆς.

viii. 44. ἀνθρωποκτόνος... οὐκ ἔστηκεν.

viii. 58. καὶ Ἀβραὰμ ἐώρακες.

ix. 4. ἡμᾶς δεῖ ἐργάσασθε τὰ ἔργα.

ix. 37. καὶ ἐώρακας αὐτὸν καὶ ὁ λαλῶν  
μετά σου αὐτός ἐστιν.

x. 10. ὁ κλέπτης οὐκ ἔρχεται ἢ μὴ.

xi. 27. ναὶ Κε ἐγὼ πίστευκα ὅτι σὺ  
εἶ.

xi. 37, 38. οὐκ ἐδύνατο οὗτος ὁ ἀνύξας...  
ὁ Ἰησοῦς οὖν πάλιν ἐνβρει-  
μώμενος.

xi. 39. ἦδη ὅζει τεταρτεος γὰρ ἔστι.

xi. 54. Ἰησοῦς οὐκέτι παρησία περιε-  
πάτει.

xii. 14. μὴ φοβοῦ θυγάτηρ Σειῶν.

xii. 18. διὰ τοῦτο ὑπήντησεν αὐτῷ καὶ  
ὁ ὄχλος.

xii. 40. αὐτῶν τοὺς ὀφθαλμοὺς καὶ ἐ-  
πώρωσεν.

xiii. 7. γνώσεις δὲ με ταῦτα.

λέγοντες.  
κράβατον<sup>2</sup>.  
ἐρευνᾶτε.  
ὡς σταδίους.  
πέραν.  
ζητοῦντες.  
διψήσῃ.  
φάγητε.

θεωρήσωσιν.  
παρρησία.  
μισεῖν.

χολᾶτε.  
εἰς ἐμὲ.  
οὐχ ἡ...  
σχίσμα.

ἐρεύνησον.  
οὐχ ἔστηκεν.  
ἐώρακας.  
ἐργάσασθαι.  
ἐώρακας.

εἰ μὴ.  
πεπίστευκα.

ἡδύνατο.  
ἐμβρειμώμενος.

τεταρταῖος.  
παρρησία.

φοβοῦ ἡ θυγάτηρ.  
διὰ τοῦτο καὶ ὑπήντησεν.

πεπώρωκεν.  
μετὰ ταῦτα.

<sup>1</sup> Scribebatur, ut videtur, ἃ ἐποίησα οὖν, sed castigatum ὡς Ἰὺν a manu prima. Ed.

<sup>2</sup> Idem verbum semper eodem modo scribitur in eodem capite ubique.

	A manu prima.	A manu secunda.
Cap. xiii. 26.	καὶ δίδωσι Ἰούδα Σίμωνος.	δίδωσιν.
xiv. 10.	τὰ ῥήματα ἃ ἐγὼ ὑμῖν ἀπ' ἐμαντοῦ οὐ λαλῶ.	ἃ ἐγὼ λέγω ὑμῖν.
xiv. 27.	ὑμῶν ἡ καρδία μὴδὲ διλιάτω.	δελιάτω.
xv. 9.	μείνατε ἐ τῇ ἀγάπῃ τῇ ἐμῇ.	μείνατε ἐν τῇ.
xv. 16.	οὐχ ὑμεῖς με ἐξελέξασθαι.	ἐξελέξασθε.
xvii. 15.	οὐκ ἐρωτῶ ἵνα ἄρῃς αὐτοὺς ἐκ τοῦ κόσμου <sup>1</sup> .	
xviii. 20.	ἐγὼ παρησία λελάληκα.	παρρησία.
xviii. 36.	οἱ ὑπηρέται οἱ ἐμοὶ ἡγωνίζοντο ἵνα μὴ παραδοθῶ.	ἡγωνίζοντο ἄν.
xix. 17.	ὁ λέγετε ἐβραϊστὶ Γολγόθ.	ὁ λέγεται.
xx. 25.	ἐοράκαμεν τὸν $\overline{\text{Κν}}$ ὁ δὲ εἶπεν.	ἐώρακαμεν.

## ACTA APOSTOLORUM.

## ΠΡΑΞΕΙΣ ΤΩΝ ΑΠΟΣΤΟΛΩΝ.

	A manu prima.	A manu secunda.
Cap. i. 3.	τεσσεράκοντα ὀπτανόμενος αὐτοῖς...τῆς βασιλείας τοῦ <sup>2</sup> .	τεσσαράκοντα.
i. 7.	εἶπεν πρὸς αὐτοὺς οὐχ ὑμῶν ἔστι.	εἶπεν οὖν πρὸς.
i. 11.	ἀναληφθεὶς ἀφ' ὑμῶν εἰς τὸ οὐρανόν.	εἰς τὸν οὐρανόν.
i. 12.	τότε ὑπέστρεψαν εἰς Ἱερουλήμ ἀπ <sup>3</sup> .	
i. 19.	κατοικοῦσι Ἱερουσαλήμ....τὸ χωρίον ἐκεῖνο τῇ διαλέκτῳ.	κατοικοῦσιν.
i. 22.	τοῦ βαπτίσματος Ἰωάννου.	τῇ ἰδίᾳ διαλέκτῳ.
i. 23.	ὃς ἐκλήθη Ἰοῦστος καὶ Μαθθίαν <sup>4</sup> .	Ἰωάννου.
		Μαθθίαν.
		Idem nomen inferius eodem modo scribitur.

<sup>1</sup> Quæ sequuntur in margine: ἀλλ' ἵνα τηρήσῃς αὐτοὺς ἐκ τοῦ κόσμου. Et statim textus ἐκ τοῦ πονηροῦ οὐκ εἰσίν, ubi Robert. Steph. habet ἐκ τοῦ κόσμου οὐκ εἰσίν.

<sup>2</sup> In margine θεοῦ.

<sup>3</sup> In margine αρ. Ad illa verba seu prope illa καὶ ἔλαχε τὸν κλῆρον τῆς διακονίας ταύτης in margine sic habet ὕπερ.

λ

<sup>4</sup> In fine Capituli τε. Unumquodque caput ita habet ad marginem.

A manu prima.

A manu secunda.

- Cap. ii. 7. ἰδοὺ πάντες οὗτοι εἰσὶν οἱ λα-  
λοῦ...  
ii. 25. αὐτὸν προορώμην.  
ii. 35, 36. εἶπεν Κύριος τῷ Κυρίῳ μου...  
ἀσφαλῶς οὐ γεινωσκέτω.  
iii. 2. ὑπάρχων ἐβάσταζε ὃν ἐτίθουν.  
iii. 11. διὰ στόματος τῶν ἁγίων<sup>1</sup>.  
iv. 14. ἐστῶτα τὸν τεθαραπευόμενον.  
iv. 18. ἐπὶ τῷ ὀνόματι υἱοῦ ὁ δὲ  
Πέτρος.  
iv. 20. ἃ εἶδαμεν καὶ ἠκούσαμεν μὴ  
λαλεῖν.  
iv. 35. διεδίδετο δὲ ἐκάστῳ καθότι ἂν  
τις χρεῖαν εἶχεν.  
v. 2. ἀπὸ τῆς τιμῆς συνιδυίης καὶ  
τῆς γυναικός.  
v. 21. παραγενόμενοιο δὲ ὁ ἀρχιερεὺς.  
v. 25. ἰδοὺ οἱ ἄνδρες οὓς ἔθεσθαι ἐν  
τῇ φυλακῇ.  
v. 38. καὶ νῦν λέγω ὑμῖν ἀπόστητε.  
vi. 5. καὶ Νικάνωρα καὶ Τίμωνα.  
vii. 10. καὶ ὅλον τὸν οἶκον τοῦ.  
vii. 18. ἄχρι οὗ ἀνέστη βασιλεὺς ἔ-  
τερος.  
vii. 30. καὶ πληρωθέντων ἔτων τεσσε-  
ράκοντα ᾤφθη αὐτῷ.  
vii. 32. ἔντρομος δὲ γενος Μωϋσῆς.  
vii. 36. ἔτη τεσσεράκοντα<sup>2</sup>.  
vii. 47. Σολομῶν δὲ οἰκοδόμησεν αὐτῷ  
οἶκον.  
vii. 56. τοὺς οὐρανοὺς διηγουμένους καὶ  
τὸν υἱὸν τοῦ ἀνθρώπου.  
viii. 31. εἰ μὴ τις ὁδαγήσει.  
viii. 34. περὶ τίνος ὁ προφήτης λέγει<sup>3</sup>.  
ix. 1. ὁ δὲ Σαῦλος ὅτι ἐμπνέων.  
ix. 3. ἐγγίζειν τῇ Δαμασκῷ ἐξ ἔφνης.  
ix. 33. Αἰνέαιε ἰαταί σε Ἰησοῦς Χρι-  
στός.  
ix. 37. ἐγγὺς δὲ οὗσης Λύδδας τῇ Ἰοπ-  
x. 29. διὸ καὶ ἀναντιρῆτως ἦλθον.  
x. 31. ἐν αἰσθήτι λαμπρᾷ καὶ φησὶ  
Κορνήλιε.

- ἅπαντες.  
προορώμην.  
εἶπεν ὁ Κύριος.  
ἀσφαλῶς οὐ γεινωσκέτω.  
ἐβαστάζετο ὃν.  
τεθαραπευόμενον.  
ὀνόματι τοῦ υἱοῦ.  
οἶδαμεν vel εἶδομεν.  
διεδίδοτο.  
συνειδυίης.  
παραγενόμενος.  
ἔθεσθε.  
καὶ τανῦν λέγω.  
Νικάνωρα.  
οἶκον αὐτοῦ.  
ἄχρις οὔ.  
τεσσαράκοντα.  
γενόμενος.  
τεσσαράκοντα.  
ὀκοδόμησεν.  
διηγουμένους.  
ὁδηγήση.  
ἔτι ἐμπνέων.  
ἐξαίφνης.  
Ἰησοῦς ὁ Χριστός.  
Λύδδης.  
ἀναντιρρήτως.  
ἐσθῆτι.

<sup>1</sup> In margine τῶν.

<sup>2</sup> In margine ἐν τῇ ἐρήμῳ.

<sup>3</sup> In margine τοῦτο.

## A manu prima.

## A manu secunda.

Cap. x. 36.	εὐαγγελιζόμενος εἰρην δι' Ἰη- σοῦ Χριστοῦ.	εἰρήνην.
xi. 5, 6.	καὶ ἦλθε ἄχρι ἐμοῦ εἰς ἣν ἀτενίσας κατενόουν.	ἄχρισ.
xi. 24.	καὶ προσετέθη ὄχλος ἱκανός <sup>1</sup> .	
xi. 25.	ἐξῆλθεν δὲ εἰς Ταρσὸν ἀναστῆ- σαι αὐτόν.	ἀναζητῆσαι.
xii. 8.	καὶ ὑπόδυσαι <sup>2</sup> τὰ σανδάλια σου.	
xii. 10.	ἥτις αὐτομάτη ἡνύγη αὐτοῖς.	ἡνοίγη.
xii. 35.	πληρώσαντες τὴν διακονίαν συν- παραλαβόντες Ἰωάννην.	συμπααραλαβόντες.
xiii. 1.	Ἡρώδου τοῦ τράρχου σύντρο- φος καὶ Σαῦλος.	τοῦ τετράρχου.
xiii. 13.	ἀνεχθέντες δὲ ἀπὸ τῆς Πάφου.	ἀναχθέντες.
xiii. 21.	ἄνδρα ἐκ φυλῆς Βενιαμὲν ἕτη τεσσεράκοντα.	τεσσαράκοντα.
xiii. 38.	γνωστὸν ἔστω... ὅτι διὰ τοῦτο ἄφεσις ἁμαρτίων.	διὰ τούτου.
xiii. 44.	ἀκοῦσαι τὸν λόγον τοῦ Θεοῦ.	τοῦ Κυρίου.
xiv. 5.	σὺν τοῖς ἄρχουσι αὐτῶν.	ἄρχουσιν αὐτῶν.
xiv. 10.	καὶ ἦλατο περιεπάτει.	καὶ ἦλατο καὶ περιεπάτει.
xiv. 25.	Ἀτταλίαν κακεῖθεν <sup>3</sup> εἰς Ἀντιό- χίαν.	Ἀτταλείαν.
xv. 36.	Βαρνάβας δὲ ἐβούλετο συν- παραλαμβάνειν.	συμπααραλαμβάνειν.
xvi. 22.	περιρῆξαντες αὐτῶν τὰ ἱμάτια.	περιρῆξαντες.
xvii. 4.	τῶν πρώτων οὐχ ὀλίγαι ζηλώ- σαντες δὲ οἱ Ἰουδαῖοι.	οὐκ ὀλίγαι.
xvii. 22.	ὥς δεισιδαμονεστέρους ὑμᾶς θεωρῶ.	δεισιδαμονεστέρους.
xvii. 31.	παρασχὼν πᾶσι ἀναστήσας αὐ- τόν.	πᾶσιν ἀναστήσας.
xvii. 34.	καὶ Διονύσιος Ἀρεοπαγίτης.	Ἀρεοπαγίτης.
xviii. 1.	με ταῦτα χωρισθεὶς ἐκ τῶν.	μετὰ ταῦτα.
xviii. 3.	καὶ ἡργάσαντο ἦσαν γὰρ σκη- νοποιοὶ τῇ τέχνῃ.	εἰργάσαντο.
xix. 12.	ἣ συμκίνηθια καὶ ἀπαλλάσσε- σθαι ἀπ' αὐτῶν.	ἀπαλλάσσεσθαι.
xix. 36.	ἀναντιρρήτων οὖν ὄντων τούτων δέον ἐστίν.	ἀναντιρρήτων.

<sup>1</sup> In margine τῷ Κυρίῳ.<sup>2</sup> Castigatum ὑπόδησαι a manu prima.<sup>3</sup> In margine ἀπέπλευσαν.

A manu prima.

A manu secunda.

- Cap. xx. 10. ὁ Παῦλος ἐπέπεσεν αὐτῶν καὶ  
 συνπεριλαβὼν εἶπεν μὴ θορυ-  
 βεῖσθαι<sup>1</sup>.
- xx. 13. οὕτως γὰρ διατεταγμένον<sup>2</sup>.
- xx. 16. κεκρὶνται γὰρ ὁ Παῦλος παραπλεῖ-  
 σαι τὴν Ἑφεσον.
- xxi. 3. ἀναφανέντες δὲ τὴν Κύπρον.
- xxi. 13. τότε ἀπεκρίθη Παῦλος.
- xxi. 24. ἵνα ξυρῆσονται τὴν κεφαλῶν...
- xxi. 28. ἄνδρες Ἰσραηλῆται βοηθεῖται.  
 καὶ κεκοίνωκεν.
- xxiii. 16. παραγενόμενος καὶ εἰσελθὼν  
 εἰς τὴν παρεμβολήν<sup>3</sup>.
- xxiii. 18. Νεανίαν... ἔχοντά τι λαλήσαι  
 ἐπιλαβόμενος δὲ τῆς χειρός.
- xxiii. 21. ἄνδρες πλείους τεσσαράκοντα.
- xxiii. 21. καὶ νῦν ἐσὶν ἔτοιμοι προσδε-  
 χόμενοι.
- xxiii. 24. ἵνα ἐπιβιάσαντες τὸν Παῦλον  
 διασωσι πρὸς Φηλῖκα τὸν...
- xxiii. 27. καὶ μέλλοντα ἀνερῆσθαι<sup>4</sup> ὑπ'  
 αὐτῶν.
- xxiii. 28. βουλόμενος ἐπιγινῶναι τὴν αἰτίαν  
 δι' ἣν ἐνεκάλουν αὐτῷ<sup>5</sup>.
- xxiv. 4. ἵνα δὲ μὴ ἐπὶ πλείον σε ἐν-  
 κόπτω<sup>6</sup> παρακαλῶ.
- xxiv. 24. μετὰ δὲ ἡμέρας τινὰς παραγε-  
 νόμενος ὁ Φιλιξ<sup>7</sup>.
- xxv. 5. οἱ οὖν ἐν ὑμῖν φησὶ δυνατοὶ  
 συνκαταβάντες<sup>8</sup>.
- xxv. 11. καὶ ἄξιον θανάτου πέπραχά τι  
 οὐ παραιτοῦμε<sup>9</sup>.
- xxv. 12. τότε ὁ Φῆστος συλλαλήσας<sup>10</sup>.
- xxv. 24. Ἀγρίππα βασιλεῦ καὶ πάντες οἱ  
 συναπαρόντες<sup>11</sup>.

κεκρίκει.

ἀναφάναντες.  
 ἀπεκρίθη ὁ Παῦλος.  
 ἵνα ξυρῆσονται.  
 βοηθεῖτε.  
 κεκοινώνηκεν.

λαλήσαι σοι.

τεσσαράκοντα.  
 εἰσὶν.

διασώσωσι.

<sup>1</sup> συνπεριλαβὼν. θορυβεῖσθε. Castigata ut videtur a manu prima. Ed.

<sup>2</sup> Castigatum διατεταγμένον a manu prima.

<sup>3</sup> Castigatum παραγενόμενος a manu prima.

<sup>4</sup> Castigatum ἀναιρεῖσθαι a manu prima.

<sup>5</sup> In margine κατήγαγον αὐτὸν εἰς τὸ συνέδριον αὐτῶν.

<sup>6</sup> Castigatum ἐγκόπτω a manu prima. <sup>7</sup> Castigatum Φῆλιξ a manu prima.

<sup>8</sup> Castigatum συνκαταβάντες a manu prima.

<sup>9</sup> Castigatum παραιτοῦμαι a manu prima.

<sup>10</sup> Castigatum συλλαλήσας a manu prima.

<sup>11</sup> Castigatum συναπαρόντες a manu prima.

A manu prima.

A manu secunda.

- Cap. xxvi. 15. Ἐγὼ εἰμὶ Ἰησοῦς ὃν σὺ διώ-  
κεις ἀλλὰ ἀναστήθι<sup>1</sup>.
- xxvi. 32. ἀπολελύσθαι ἐδύνατο ὁ ἄνθρω-  
πος οὗτος. ἡδύνατο.
- xxvii. 6. εὐρὼν ὁ ἑκατοντάρχης πλοῖον  
Ἀλεξανδρεϊνόν<sup>2</sup>.
- xxvii. 14. ἄνεμος τυφωνικὸς.....εὐρακυ-  
δων. εὐρυκλύδων.
- xxvii. 15. συναρπασθέντος δὲ τοῦ πλοίου  
καὶ μὴ δυνομένου. δυναμένου.
- xxvii. 27. ὑπενόουν οἱ ναῦται προσάχειν  
τινὰ αὐτοῖς. προσανέχειν.
- xxvii. 29. ῥίψαντες ἀγκύρας τέσσαρας  
εὕχοντο ἡμέραν γενέσθαι. ἡὔχοντο.
- xxvii. 39. ἐβουλεύοντο εἰ δύναιντο ἐκσω-  
σαι<sup>3</sup> τὸ πλοῖον.
- xxvii. 41. περιπεσόντες δὲ εἰς τόπον  
διθάλασσον ἐπέκειλαν<sup>4</sup>.
- xxviii. 11. παρακεχειμακότεν ἐν τῇ νήσῳ  
Ἀλεξανδρινῷ<sup>5</sup> παρασήμῳ δι-  
οσκούροις.
- xxviii. 17. ἐγένετο δὲ μετὰ ἡμέρας τρεῖς  
συνκαλέσασθαι αὐτόν<sup>6</sup>.

## EPISTOLA S. JACOBI.

ΙΑΚΩΒΟΥ ΕΠΙΣΤΟΛΗ.

A manu prima.

A manu secunda.

- Cap. i. 10. ὁ ταπεινὸς ἐν τῷ ὕψει αὐτοῦ,  
ὁ δὲ πλούσιος ἐν τῇ ταπει-  
νώσει αὐτοῦ... ταπεινώσει.
- ii. 3. τῷ πτωχῷ...ἢ κάθου ἐκεῖ ὑπὸ  
τὸ ὑποπόδιόν<sup>7</sup> μου διεκρί-  
θιτε ἐν ἑαυτοῖς. οὐ διεκρίθιτε.
- ii. 24. ὁρᾶτε<sup>8</sup> ὅτι ἐξ ἔργων δικαιοῦνται.

<sup>1</sup> In margine καὶ στήθι.<sup>2</sup> Castigatum Ἀλεξανδρηνὸν a manu prima.<sup>3</sup> Castigatum ἐξῶσαι a manu prima.<sup>4</sup> Castigatum ἐπέκειλαν a manu prima.<sup>5</sup> Castigatum Ἀλεξανδρινῷ a manu prima.<sup>6</sup> Castigatum συγκαλέσασθαι a manu prima.<sup>7</sup> Castigatum ἐπὶ τὸ ὑποπόδιον a manu prima.<sup>8</sup> Castigatum ὁρᾶτε a manu prima.



	A manu prima.	A manu secunda.
Cap. iii. 6.	ἡ γλῶσσα καθίσταται ἐν τοῖς μέλεσι.	καθίσταται.
iii. 14.	εἰ δὲ ζῆλον πικρὸν ἔχετε καὶ ἐρείθειαν ἐν τῇ...	ἐρείθειαν.
iv. 7.	ἀντιστήτε δὲ τῷ διαβόλῳ καὶ φεύξετε ἀφ' ὑμῶν.	φεύξεται.
iv. 16.	νῦν δὲ καυχᾶσθε ἐν ταῖς ἀλαζονίαις ὑμῶν.	ἀλαζονείαις.
v. 4.	τῶν ἀμυσάντων τὰς χώρας ὑμῶν ἀφυστερημένος ἀφ' ὑμῶν.	ἀπεστερημένος.
v. 7.	ἰδοὺ ὁ γεωργὸς ἐκδέχεται <sup>1</sup> τὸν τεῖμιον <sup>2</sup> καρπὸν... ἕως λάβῃ προῖμον καὶ...	πρώϊμον.
v. 10.	λάβετε ἀδελφοὶ τῆς κακοπαθείας.	κακοπαθείας.
v. 16.	ἐξομολογεῖσθαι <sup>3</sup> ὅν ἀλλήλοις τὰς ἁμαρτίας καὶ προσεύχεσθαι <sup>4</sup> ὑπὲρ ἀλλήλων.	

## S. PETRI EPISTOLA PRIMA.

## ΠΕΤΡΟΥ ΠΡΩΤΗ.

	A manu prima.	A manu secunda.
Cap. i. 1.	καπαδοκίας, ἁσίας <sup>5</sup> .	
i. 8.	ὃν οὐχ <sup>6</sup> ἰδόντες ἀγαπάτε.	
i. 10.	καὶ ἐξηράννησαν οἱ προφη...	ἐξηρεύννησαν.
i. 13.	νέφοντες <sup>7</sup> τελείως ἐλπῖσα....	
ii. 18.	τοῖς δεσπόταις οὐ μόνον τοῖς ἀγαθοῖς καὶ ἐπιεικέσι ἀλλὰ καὶ... <sup>8</sup> διὰ συνίδησιν Θεοῦ.	ἐπιεικέσιν. συνείδησιν.
ii. 21.	ἵνα ἐπακολουθήσῃται <sup>8</sup> τοῖς ἔχυν...	
ii. 25.	οὐ τῷ μῶλωπι ἰάθεται <sup>9</sup> .	

<sup>1</sup> Castigatum ἐκδέχεται a manu prima.<sup>2</sup> Castigatum τίμιον a manu prima.<sup>3</sup> Castigatum ἐξομολογεῖσθε a manu prima.<sup>4</sup> Castigatum προσεύχεσθε a manu prima.<sup>5</sup> In margine καὶ βυθάνιας.<sup>6</sup> Castigatum οὐκ a manu prima.<sup>7</sup> Castigatum νήφοντες a manu prima.<sup>8</sup> Castigatum ἐπακολουθήσητε a manu prima.<sup>9</sup> Castigatum ἰάθητε a manu prima.

	A manu prima.	A manu secunda.
Cap. iii. 7.	καὶ συγκληρονόμοις χάριτος...	συγκληρονόμοις.
iv. 3.	ἐπιθυμίαις οἰνοφλυγίαις <sup>1</sup> .	
iv. 4.	ἀνάχυσιν βλασφημοῦντας <sup>2</sup> .	
v. 9.	τῇ ἐν τῷ κόσμῳ ὑμῶν ἀδελ- φότητι ἐπιτελείσθε.	ἐπιτελείσθαι.

## S. PETRI EPISTOLA SECUNDA.

## ΠΕΤΡΟΥ Β'.

	A manu prima.	A manu secunda.
Cap. i. 16.	τῆς ἐκείνου μεγαλιότητος.	μεγαλειότητος.
ii. 1.	ἐπάγοντες αὐτοῖς ταχυνὴν ἀπό- λειαν.	ἐαυτοῖς.
ii. 7.	καὶ δίκαιον λῶθ...	λῶτ.
ii. 7.	ἐν ἀσελγείᾳ ἀναστροφῆς ἐρύ- σατο.	ἐρρύσατο.
ii. 16.	ἔλεγχεν <sup>3</sup> δὲ ἔχει ιδίας παρα- νομίας.	
ii. 19.	ἐλευθερίαν αὐτοῖς ἐπαγγελλό- μενοι αὐτοὶ δοῦλοι ὑπάρχῳ.	καὶ αὐτοὶ δοῦλοι.

## S. JOANNIS EPISTOLA PRIMA.

## ΙΩΑΝΝΟΥ Α'.

	A manu prima.	A manu secunda.
Cap. i. 1.	ὁς ἦν ἀπ' ἀρχῆς ὁ ἀκηκόαμεν ὁ ἐώρακάμεν.	ἐώρακάμεν. Paulo posteodem modo scribitur.
ii. 27.	ὑμεῖς τὸ χάρισμα ὁ ἐλάβετε ἀπ' αὐτοῦ.	ἐλάβετε.
iii. 6.	πᾶς ὁ ἁμαρτάνων οὐχ ἐορακεν αὐτὸν.	ἐώρακεν. Capite sequenti eodem modo scribitur idem verbum.
iv. 21.	καὶ ταύτην τὴν ἐντολὴν ἔχο- μεν ἀπ' αὐτοῦ ἵνα ὁ ἀγαπῶν <sup>5</sup> .	

<sup>1</sup> Castigatum οἰνοφλυγίαις a manu prima.<sup>2</sup> Castigatum βλασφημοῦντες a manu prima.<sup>3</sup> Castigatum ἐλεγχεν a manu prima.<sup>4</sup> ὁ ἦν ἀπ' castigatum a manu prima.<sup>5</sup> Ad marginem τὸν θεὸν ἀγαπᾷ καὶ...

A manu prima.

A manu secunda.

- Cap. v. 6. καὶ τὸ πνεῦμα τι τὸ μαρτυ-  
ροῦν.  
v. 20. δέδωκεν ἡμῖν διάνοιαν ἵνα γι-  
νώσκωμεν τὸν ἄληθει.

ἐστὶ τὸ μαρτυροῦν.  
γινώσκωμεν.

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## S. JOANNIS EPISTOLA TERTIA.

ΙΩΑΝΝΟΥ Γ'.

A manu prima.

A manu secunda.

6. Οἱ ἐμαρτύρησαν σου τῇ ἀγάπῃ  
ἐνώπιον ἐκκλησίας σου καλῶς  
ποιήσεις.  
11. ὁ κακοποιῶν οὐχ ἑώρακεν τὸν  
θεόν.  
14. ἐλπίζω δὲ εὐθέως ἰδεῖν καὶ  
στόμα προ στόμα λαλήσο-  
μεν.

οὕς καλῶς.  
ἑώρακεν.  
πρὸς στόμα.

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## EPISTOLA S. JUDÆ.

ΙΟΥΔΑ ἘΠΙΣΤΟΛΗ.

A manu prima.

A manu secunda.

14. Οἷς ζόφος σκότους εἰς αἰῶνα  
τετήρηται ἐπροφήτευσεν δὲ  
καὶ τούτοις.

ἐπροεφήτευσεν.

## EPISTOLA AD ROMANOS.

ΠΡΟΣ ῬΩΜΑΙΟΥΣ.

A manu prima.

A manu secunda.

- Cap. i. 12. τοῦτο δὲ ἐστι συναπαρκτηθῆ-  
ναι<sup>1</sup> ἐν ὑμῖν.  
ii. 7. τοῖς μὲν καθ' ὑπομην ἔργου  
ἀγαθοῦ.  
ii. 8. τοῖς δὲ ἐξ ἐρειθείας καὶ ἀπειθ...

ὑπομονήν.  
ἐρειθείας.

<sup>1</sup> Castigatum συναπαρκτηθῆναι a manu prima.

## A manu prima.

## A manu secunda.

- Cap. ii. 15. τὸ ἔργον τοῦ νόμου γραπτὸν ἐν ταῖς καρδίαις αὐτῶν, συνμαρτυρούσης. συνμαρτυρούσης.
- iii. 12. πάντες ἐξεκάειναν ἅμα ἡχρεώθησαν οὐκ ἔστιν ποιῶν. ἡχρειώθησαν.
- iii. 28. λογιζόμεθα οὖν δικαιῶσθαι πίστει ἄρθρωπον χωρὶς ἔργων. ἄνθρωπον.
- iv. 11. σφραγεῖδα τῆς δικαιοσύνης τῆς πίστεως τῆς ἐν τῇ... πίστεως.
- v. 1. δικαιωθέντες οὖν ἐκ πίστεως εἰρήνην ἔχωμεν<sup>1</sup> πρὸς τὸν θεόν.
- vii. 8. ἡ ἁμαρτία διὰ τῆς ἐντολῆς κατηργάσατο ἐν ἐμοὶ πᾶσαν. κατειργάσατο.
- viii. 9. ὑμεῖς δὲ οὐκ ἔσται ἐν σαρκὶ ἀλλὰ ἐν πνεύματι. ἐστὲ.
- viii. 17. αὐτὸ τὸ πνεῦμα συνμαρτυρεῖ<sup>2</sup> τῷ πνεύματι. συγκληρονόμοι.
- viii. 20. ἡ κτίσις ὑπετάγη οὐχ ἑκούσα ἀλλὰ διὰ τὸν ὑποτάξαντα ἐφ' ἐλπίδι. ἐπ' ἐλπίδι.
- viii. 24. οὐκ ἔστιν ἐλπίς· ὁ γὰρ βλέπει τις ἐλπίζει εἰ δὲ ὁ οὐ βλέπομεν ἐλπίζομεν. βλέπει τις τί.
- ix. 1. ἀλήθειαν λέγω ἐν Χριστῷ. οὐ ψεύδομαι, συνμαρτυρούσης<sup>3</sup> μοι.
- ix. 2. λύπη μοι ἐστὶ μεγάλη καὶ ἀδιάλειπτος. ἀδιάλειπτος.
- ix. 3. ἀνάθεμα εἶναι αὐτοὺς ἐγὼ ἀπὸ τοῦ Χριστοῦ ὑπὲρ τῶν<sup>4</sup>...
- ix. 7, 8. ἀλλ' ἐν Ἰσαὰκ κληθήσετέ σοι σπέρμα τουτέστιν οὐ τὰ τέκνα τῆς σαρκός. τουτέστιν ὅτι οὐ.
- ix. 12. οὐκ ἐξ ἔργων ἀλλ' ἐκ τοῦ καλοῦντος ἐρρέθη αὐτῇ. ἐρρέθη.
- ix. 15. τῷ Μωσῇ γὰρ λέγει ἐλεήσω<sup>5</sup> ὃν ἂν ἐλεήσω...

<sup>1</sup> Castigatum ἔχομεν a manu prima.<sup>2</sup> Castigatum συνμαρτυρεῖ a manu prima.<sup>3</sup> Castigatum συνμαρτυρούσης a manu prima.<sup>4</sup> In margine ἀδελφῶν τῶν.<sup>5</sup> Ἐλεήσω in MS. tribus ultimis literis litura obscuratis, ita ut dubium sit, utrum ἐλεῶ an ἐλεήσω prætulerit collator. Ed.

A manu prima.

A manu secunda.

Cap. ix. 16.	ἄρα οὖν οὐ τοῦ θέλοντος... ἀλλὰ τοῦ ἐλεῶντος Θεοῦ.	ἐλεοῦντος.
ix. 26.	καὶ ἔσται ἐν τῷ τόπῳ οὗ ἐβρέθη οὐ λαός μου ὑμεῖς.	ἐβρέθη.
ix. 27.	ὥς ἡ ἄμμος τῆς θαλάσσης τὸ ὑπόλοιμα σωθήσεται.	ὑπόλειμμα.
xi. 1.	καὶ γὰρ ἐγὼ Ἰσραηλείτης <sup>1</sup> εἰμὶ ἐκ σπέρματος Ἀβραὰμ φυλῆς Βενιαμ. οὐκ...	Βενιαμείν.
xi. 6.	εἰ δὲ ἐξ ἔργων οὐκ ἔτι χάρις ἐπὶ τὸ ἔργον οὐκ ἔτι...	ἐπεὶ τὸ ἔργον.
xi. 17.	καὶ συνκοινωνὸς τῆς ρίξης τῆς πεινότητος τῆς ἐλαίας.	συνκοινωνός <sup>2</sup> .
xi. 24.	πόσῳ μᾶλλον οὗτοι οἱ κατὰ φύσιν ἐνκεντρισθησιν τῇ ἰδίᾳ ἐλαίᾳ.	ἐγκεντρισθήσονται.
xi. 25.	ἄχρι οὗ τὸ πλήρωμα τῶν ἐθ- νῶν εἰσέλθῃ.	ἄχρις.
xi. 30.	νυνὶ δὲ ἡλεήθητε τῇ τούτων ἀπειθείᾳ.	ἀπειθείᾳ.
xii. 2.	καὶ μὴ συσχηματίζεσθε τῷ αἰ- ῶνι τούτῳ ἀλλὰ μεταμορ- φοῦσθε τῇ ἀνακαινώσει.	συσχηματίζεσθαι. μεταμορφοῦσθαι.
xiii. 6.	διὰ τοῦτο γὰρ καὶ φόρους τε- λεῖτε λειτουργοὶ γὰρ Θεοῦ.	λειτουργοί.
xv. 26.	ἡὐδόκησεν <sup>3</sup> γὰρ Μακεδονία καὶ Ἀχαΐα κοινωνίαν τινὰ ποιή- σασθαι.	
xvi. 7.	ἀσπασθε Ἀνδρόνικον.	ἀσπάσασθε.
xvi. 10.	ἀσπάσασθε τοὺς ἐκ τῶν Ἀρι- στοβόλου.	Ἀριστοβούλου.

<sup>1</sup> Castigatum Ἰσραηλίτης a manu prima.<sup>2</sup> Dicta litera N ubique ponitur pro Γ. Propterea inferius notare omittam textus ubi id fit.<sup>3</sup> Castigatum εὐδόκησεν a manu prima.

## EPISTOLA AD CORINTHIOS PRIMA.

## ΠΡΟΣ ΚΟΡΙΝΘΙΟΥΣ Α'.

A manu prima.

A manu secunda.

- Cap. i. 11. ἐδηλώθη γάρ μοι<sup>1</sup> περὶ ὑμῶν  
ἀδελφοί μοι ὑπὸ τῶν Χλόης.
- ii. 11. τὸ γὰρ πνεῦμα ἐρυνᾷ καὶ τὰ  
βάθη τοῦ Θεοῦ. ἐρυνᾷ.
- iii. 14. εἴ τινος τὸ ἔργον μένει ἐποι-  
κοδόμησε μισθόν. ἐπικοδόμησε.
- iv. 6. μετεσχημάτισα εἰς ἑμᾶντὸν καὶ  
Ἀπολλῶν. καὶ ἀπὸ πολλῶν.
- iv. 8. ἵνα καὶ ἡμεῖς ὑμῖν συνβаси-  
λεύσωμεν<sup>2</sup>.
- iv. 16. ἐν γὰρ Χριστῷ διὰ τοῦ ἀγγε-  
λίου ἐγὼ ὑμᾶς ἐγέννησα. εὐαγγελίου.
- vi. 9. ἣ οὐκ οἴδατε ὅτι ἄδικοι Θεοῦ  
βασιλείαν<sup>3</sup>. βασιλείαν<sup>3</sup>.
- vii. 6. τοῦτο δὲ λέγω κατὰ συνγνώ-  
μην. συγγνώμην.
- vii. 15. εἰ δὲ ὁ ἄπιστος χωρίζετε χω-  
ρίζεσθω. χωρίζεται.
- ix. 9. ἐν γὰρ τῷ Μωσέως νόμῳ γέ-  
γραπται οὐ κημώσεις<sup>4</sup> βοῦν  
ἀλοῶντα.
- ix. 10. ἐγράφη ὅτι ὀφείλει ἐπ' ἐλπίδι  
ὁ ἀροτριῶν ἀροτριᾶν καὶ ὁ  
ἀλοῶν ἐπ' ἐλπίδι μετέχιν. μετέχιν.
- ix. 12. ἵνα μήτινα ἐνκοπήν δώμεν τῷ  
εὐαγγελίῳ τοῦ Χριστοῦ. ἐγκοπήν.
- xi. 3. θέλω δὲ ὑμᾶς εἰδέναι ὅτι παν-  
τὸς ἀνδρὸς ἡ κεφαλὴ Χρι-  
στός. ἡ κεφαλὴ ὁ Χριστός.
- xi. 7. ἀνὴρ μὲν γὰρ οὐκ ὀφείλει κατα-  
καλύπτεσθαι τὴν κεφαλὴν. οὐκ ὀφείλει.
- xi. 26. τὸν θάνατον τοῦ Κυρίου καταγ-  
γέλλετε ἄχρι οὗ ἔλθῃ. ἄχρις.
- xii. 26. καὶ εἴτι πάσχει ἐν μέλῳ,  
συνπάσχει πάντα τὰ μέλει. συμπάσχει.

<sup>1</sup> Castigatum ἀδελφοί μου a manu prima.<sup>2</sup> Castigatum συμβασιλεύσωμεν a manu prima.<sup>3</sup> Post βασιλείαν in margine οὐ.<sup>4</sup> Castigatum οὐ φημώσεις a manu prima.

A manu prima.

A manu secunda.

- Cap. xii. 26. εἴτε δοξάζεται μέλος συναίρει πάντα τὰ μέλη. συναίρει Eodem modo idem verbum infra scribitur.
- xv. 17. εἰ δὲ Χριστὸς οὐκ ἐγήγερται ματαία ἡ πίστις ὑμῶν ἔτι ἐσται<sup>1</sup> ἐν ταῖς ἀμαρτίαις.
- xv. 35. ποίῳ δὲ σώματι ἔρχον ἄφρων. ἔρχονται.
- xv. 36. ...ἐὰν μὴ ἀποθάνῃ καὶ ὁ σπείρις. σπείρεις.
- xv. 39. οὐ πασαρξὶς ἡ αὐτὴ σάρξ. οὐ πάντα σάρξ.

ἐγράφη ἀπὸ Ἑφέσου.

## EPISTOLA AD CORINTHIOS SECUNDA.

ΠΡΟΣ ΚΟΡΙΝΘΙΟΥΣ Β'.

A manu prima.

A manu secunda.

- Cap. i. 1. πᾶσι τοῖς οὖσι ἐν ὅλῃ τῇ Ὀχαῖᾳ. οὖσιν.
- i. 5. ὅτι καθὼς περισσεύει τὰ παθήματα τοῦ Χριστοῦ εἰς ἡμᾶς. εἰς ἡμᾶς.
- i. 10. ὃς ἐκ τηλικούτου θανάτου ἐρύσατο ἡμᾶς. ἐρρύσατο.
- i. 16. καὶ δ' ὑμῶν διελθεῖν εἰς Μακεδονίαν καὶ πάλιν ἀπὸ κεδονίας. ἀπὸ Μακεδονίας.
- i. 21. ὁ δὲ βεβαιῶν ὑμᾶς σὺν ὑμῖν εἰς Χριστὸν καὶ χρείσας<sup>2</sup> ὑμᾶς.
- ii. 17. ἀλλὰ ὥς ἐξ εἰλικρινείας ἀλλὰ ὥς ἐκ Θεοῦ. εἰλικρινείας.
- iii. 2. ἡ ἐπιστολὴ ἡμῶν ὑμεῖς ἐσται ἐγγεγραμμένη<sup>3</sup> ἐν ταῖς καρδίαις ἡμῶν.
- iii. 16. ἡνίκα δ' ἂν ἐπιστρέψῃ [πρὸς] Κύριον περιερεῖ τὸ κάλυμμα. περιαιρεῖ.
- iv. 15. καὶ παραστήσει σὺν ὑμῖν γὰρ πάντα δ' ὑμᾶς. ὑμῖν τὰ γὰρ.
- v. 12. ἀλλὰ ἀφορμὴν διδόντες ἡμῖν καυχήματος. ὑμῖν.

<sup>1</sup> Castigatum ἐστὲ ἀ manu prima.<sup>2</sup> Castigatum χρεῖσας ἡμᾶς ἀ manu prima.<sup>3</sup> Castigatum ἐγγεγραμμένη ἀ manu prima. Infra idem verbum eodem modo scribitur.

A manu prima.

A manu secunda.

- Cap. vi. 3. μηδεμίαν ἐν μηδενὶ διδόντες  
προσκοπήν ἵνα μὴ μωθῇ ἡ  
διακονία. μὴ μωμηθῇ.
- vi. 16. καὶ ἐνοικήσω ἐν αὐτοῖς καὶ ἐν-  
περιπατήσω καὶ ἔσομαι αὐ-  
τῶν Θεός. ἐμπεριπατήσω.
- ix. 3. ἔπεμψα δὲ τοὺς ἀδελφοὺς ἵνα  
μὴ τὸ καύχημα ὑμῶν τὸ ὑπὲρ  
ὑμῶν. τὸ καύχημα ἡμῶν.
- ix. 4. ἵνα μὴ λέγωμεν ἡμεῖς ἐν τῇ  
ὑποστάσει ταύτῃ. λέγωμεν ὑμεῖς.
- ix. 12. ὅτι ἡ διακονία τῆς λειτουργίας  
ταύτης. λειτουργίας.
- x. 12. οὐ γὰρ τολμῶ ἐγκρεῖναι ἢ  
συκρεῖναι ἑαυτοὺς τισιν. ἐγκρεῖναι.  
συγκρεῖναι.
- xi. 15. ὥς δικονοὶ δικαιοσύνης ὧν τὸ  
τέλος ἔσται κατὰ τὰ ἔργα. διάκονοι.
- xi. 24. ὑπὸ Ἰουδαίων πεντάκις τεσσε-  
ράκοντα παρὰ μίαν ἔλαβον. τεσσαράκοντα.
- xii. 7. διὸ ἵνα μὴ ὑπερερῶμαι<sup>1</sup> ἐδόθη  
μοι σκόλοψ τῇ σαρκί... ἵνα  
με κολαφίσξῃ ἵνα μὴ ὑπερε-  
ρῶμαι.
- xii. 11. ἐγὼ γὰρ ὧφειλον ὑμῶν συνί-  
στασθαι οὐδὲν γάρ τι ὑστέ-  
ρησα. ὧφειλον ὑφ' ὑμῶν συνίστα-  
σθαι.
- xii. 12. τὰ μὲν σημεῖα τοῦ ἀποστόλου  
κατηργάσθη<sup>2</sup> ἐν ὑμῖν ἐν πάσῃ  
ὑπομονῇ σημίους<sup>3</sup> τε καὶ... σημείοις.
- xii. 13. χαρίσασθαι<sup>3</sup> μοι τὴν ἀδικίαν  
ταύτην.
- xii. 14. οὐ γὰρ ὀφείλει τὰ τέκνα τοῖς  
γονεῦσιν θησαυρίζειν. θησαυρίζειν.
- xii. 20. ζῆλος, θυμοί, ἐρειθίαι, κατα-  
λαλῖαι, ψιθυρισμοί, φυσιώ-  
σεις. ἐρειθίαι.  
φυσιώσεις.

<sup>1</sup> Castigatum ὑπεραιοῦμαι a manu prima.<sup>2</sup> Castigatum κατεργάσθη a manu prima.<sup>3</sup> Castigatum χαρίσασθε a manu prima.



## EPISTOLA AD GALATAS.

## ΠΡΟΣ ΓΑΛΑΤΑΣ.

A manu prima.

A. manu secunda.

- Cap. i. 19. ἕτερον δὲ τῶν ἀποστόλων οὐχ  
εἶδον<sup>1</sup> εἰ μὴ Ἰάκωβον.
- ii. 1. Ἀνέβην εἰς Ἱεροσόλυμα μετὰ  
Βαρνάβαν συνπαραλαβὼν καὶ  
τίτον. συμπααραλαβών.
- ii. 4. ἐν Χριστῷ Ἰησοῦ ἵνα ἡμᾶς  
καταδουλώσουσιν οἷς οὐδὲ  
πρός. καταδουλώσωσιν.
- ii. 16. ὅτι οὐ δικαιούται ἄνθρωπος ἐξ ἔρ-  
γων νόμου ἐὰν μὴ διὰ πίστεως.  
πίστεως.
- iii. 10. πᾶς ὃς οὐκ ἐμμένει τοῖς ἐνγε-  
ραμένοις ἐν τῷ βιβλίῳ.  
ἐγγεραμένοις.
- iii. 16. τῷ δὲ Ἀβραάμ ἐρρήθησαν αἱ  
ἐπαγγελίαι καὶ τῷ σπέρμα...  
ἐρρήθησαν.
- iii. 28. οὐκ ἔστι ἄρσεν καὶ θήλυ πάν-  
τες γὰρ ὑμεῖς εἰς ἐστὲ ἐν  
Χριστῷ. θήλυ ἅπαντες γὰρ.
- iv. 8. ἐδουλεύσατε ταῖς φύσι μὴ οὖσι  
θεοῖς, νῦν δὲ γνόντες θεόν.  
φύσει.
- v. 14. πᾶς νόμος ἐν ἐνὶ λόγῳ πε-  
πληρωται ἐν τῷ ἀγαπήσει τὸν  
πλησίον σου ὡς σεαυτόν.  
ἀγαπήσεις.
- v. 17. ταῦτα γὰρ ἀλλήλοις ἀντίκει-  
ται ἵνα μὴ ἂν θέληται ταῦτα  
ποιῆται. μὴ ἂν ἐὰν θέληται.
- vi. 3. εἰ γὰρ δοκεῖ τις εἶναι μηδὲν  
ὧν φρεναπατᾷ ἑαυτόν. τις εἶναί τι μηδὲν ὧν.
- vi. 9. τὸ δὲ καλὸν ποιοῦντες μὴ ἐν-  
κακῶμεν καιρῷ... μὴ ἐγκακῶμεν.
- vi. 9. ἄρα οὖν ὥς καιρὸν ἔχωμεν ἐρ-  
γαζώμεθα τὸ ἀγαθόν. ἐργαζόμεθα.

<sup>1</sup> Castigatum οὐκ εἶδον a manu prima.<sup>2</sup> Castigatum ἔχομεν a manu prima.

## EPISTOLA AD EPHESIOS.

ΠΡΟΣ ἘΦΕΣΙΟΥΣ.

A manu prima.

A manu secunda.

- Cap. i. 1. Παῦλος Ἀπόστολος.....τοῖς  
ἁγίοις τοῖς οὖσιν<sup>1</sup>.
- ii. 19. ἀλλὰ ἐστὲ *συνπολεῖται*<sup>2</sup> τῶν  
ἁγίων. *συμπολῖται.*
- iii. 6. εἶναι τὰ *ἐθνη* *συνκληρονόμα*  
καὶ *σύνσωμα*<sup>3</sup> καὶ *συνμέτοχα*  
τῆς ἐπαγγελίας ἐν Χριστῷ.  
*συνκληρονόμα.*  
*συνμέτοχα.*
- iii. 11, 12. ἐν τῷ Χριστῷ Ἰησοῦ τῷ Κυρίῳ  
ἡμῶν ἐν.....*ἔχομεν τὴν πα-*  
*ρησίαν.* *παῤῥησίαν.*
- iv. 14. ἐν τῇ *κυβίᾳ* τῶν *ἁνῶν* ἐν  
*παρουργίᾳ* πρὸς τὴν *μεθοδίαν*  
τῆς *πλάνης.* *κυβεῖα.*  
*μεθοδεῖαν.*
- v. 6, 7. ἡ *ὀργή* τοῦ Θεοῦ ἐπὶ τοὺς υἱοὺς  
τῆς ἀπειθείας μὴ οὖν *γίνε-*  
*σθαι*<sup>4</sup> *συνμέτοχοι* αὐτῶν. *ἀπειθείας.*  
*συνμέτοχοι.*
- v. 11. πρὸς τὸ *δύνασθαι* ὑμᾶς *στήναι*  
*πρὸς τὰς μεθοδίας* τοῦ *δια-*  
*βόλου.* *μεθοδεῖας.*

## EPISTOLA AD PHILIPPENSES.

ΠΡΟΣ ΦΙΛΙΠΠΗΣΙΟΥΣ.

A manu prima.

A manu secunda.

- Cap. i. 17. οἱ δὲ ἐξ ἐρειθείας Χριστὸν  
*καταγγέλουσιν* οὐχ *ἀγνωῶς*  
*οἰόμενοι.*
- i. 18. εἴτε *προφάσει* εἴτε *ἀληθείᾳ*  
*Χριστὸς καταγγέλεται* ἐν τού-  
τῳ. *καταγγέλεται.*
- ii. 2. ἵνα τὸ αὐτὸ *φρονῇτε* τὴν αὐτὴν  
*ἀγάπην* *ἔχοντες* *σύνψυχοι*<sup>5</sup>.
- ii. 2. *μηδὲν κατ'* ἐρειθείαν. *ἐρειθείαν.*

<sup>1</sup> In margine ἐν Ἐφέσῳ.<sup>2</sup> Castigatum *συνπολῖται* a manu prima.<sup>3</sup> Castigatum *σύνσωμα* a manu prima.<sup>4</sup> *γίνεσθαι* litura obscuratum quasi scribere voluerit *γίνεσθε.*<sup>5</sup> Castigatum *σύμψυχοι* a manu prima.

A manu prima.

A manu secunda.

- Cap. ii. 23. ἐλπίζω πέμψαι ὡς ἂν ἀφ-  
 ίδω τὰ περὶ ἐμέ. ἀπιδώ.
- iii. 10. καὶ κοινωνίαν παθημάτων αὐ-  
 τοῦ συμμορφιζόμενος τῷ θα-  
 νάτῳ αὐτοῦ. συμμορφιζόμενος.
- iii. 12. οὐχ ὅτι ἤδη ἔλαβον οὐχ ὅτι  
 ἤδη τετελείωμαι διώκω δὲ εἰ  
 καὶ... τετελείωμαι.
- iii. 17. συνμειμηταί<sup>1</sup> μου γίνεσθε ἀ-  
 δελφοί.

## EPISTOLA AD COLOSSENSES.

ΠΡΟΣ ΚΟΛΑΣΣΑΕΙΣ.

A manu prima.

A manu secunda.

- Cap. ii. 11. καὶ περιετμήθητε περιτομῇ ἀ-  
 χειροποιήτῳ ἐν τῇ ἀπεγδύσει  
 τοῦ σώματος. ἀπεκδύσει.
- ii. 18. καὶ θρησκείᾳ τῶν ἀγγέλων ἃ  
 ἐώρακεν ἐμβατεύων εἰκῇ. ἐώρακεν.
- ii. 23. ἐν ταπεινοφροσύνῃ ἀφειδίας  
 σώματος. ἀφειδείας.
- iii. 13. καθὼς καὶ ὁ Κύριος ἐχαρίσατο  
 ὑμῖν οὕτω καὶ ὑμῖς. ὑμεῖς.
- iv. 3. λαλῆσαι τὸ μυστήριον τοῦ  
 Θεοῦ<sup>2</sup> δι' ὃν καὶ δέδεμαι.
- iv. 10. ἀσπάζεται ὑμᾶς Ἀρίσταρχος.

In fine πρὸς Κολασσαεῖς<sup>3</sup> ἐγράφη ἀπὸ Ῥώμης.

## EPISTOLA AD THESSALONICENSES PRIMA.

ΠΡΟΣ ΘΕΣΣΑΛΟΝΙΚΕΙΣ<sup>4</sup> Α'.

A manu prima.

A manu secunda.

- Cap. i. 8. ἀδελφίπτως<sup>5</sup> μνημονεύοντες ὑ-  
 μῶν τοῦ ἔργου τῆς πίστεως. ἀδελφίπτως.

<sup>1</sup> Castigatum συνμειμηταί a manu prima.<sup>2</sup> Castigatum Χριστοῦ a manu prima.<sup>3</sup> Castigatum Κολοσσαεῖς a manu prima.<sup>4</sup> Castigatum Θεσσαλονικεῖς a manu prima.<sup>5</sup> Castigatum ἀδελφίπτως a manu prima.

A manu prima.

A manu secunda.

- Cap. i. 8. ὥστε μὴ χρεῖαν ἔχειν ὑμᾶς<sup>1</sup>  
λαλεῖν τι.
- ii. ■. καθὼς οἴδατε ἐν φιλίπποις  
ἐπαρησιασάμεθα ἐν τῷ θεῷ.
- iii. 9. τίνα γὰρ εὐχαριστίαν δυνά-  
μεθα τῷ θεῷ ἀντιποδοῦναι  
περὶ ἡμῶν.<sup>2</sup>
- iii. 13. εἰς τὸ στηρίξαι ὑμῶν τὰς  
καρδίας ἀμέμπτως ἐν ἀγιο-  
σύνῃ.
- iv. 1. [In margine τὸ sequitur, de-  
inde initio capitis in or-  
dine textus linearis,]  
λοιπὸν ἀδελφοὶ ἐρωτῶμεν ὑμᾶς  
ἀπέχεσθαι ὑμᾶς ἀπὸ τῆς πορ-  
νείας εἰδέναι<sup>3</sup>.
- v. 1. οὐ χρεῖαν ἔχετε ὑμῶν γρά-  
φεισθε<sup>4</sup>.
- v. 19. τὸ πνεῦμα μὴ ζβέννυτε<sup>5</sup>.
- ἐπαρρησιασάμεθα.
- ἀγιοσύνη.
- τὸ λοιπὸν οὖν.

## EPISTOLA AD THESSALONICENSES SECUNDA.

ΠΡΟΣ ΘΕΣΣΑΛΟΝΙΚΕΙΣ<sup>6</sup> Β'.

A manu prima.

A manu secunda.

- Cap. ii. 4. ὁ υἱὸς τῆς ἀπωλείας ὁ ἀντι-  
κείμενος καὶ ὑπερερόμενος<sup>7</sup>  
ἐπὶ πάντα λεγόμενον θεόν.
- iii. 10. εἴ τις οὐ θέλει ἐργάζεσθαι μηδὲ  
ἐσθιέτω.
- iii. 13. ἀδελφοὶ μὴ ἐγκακήσητε<sup>8</sup> καλο-  
ποιοῦντες.
- ἐργάζεσθαι.

<sup>1</sup> Castigatum ἡμᾶς a manu prima.<sup>2</sup> Castigatum ὑμῶν a manu prima.<sup>3</sup> Post εἰδέναι in margine ἔνα.<sup>4</sup> Castigatum γράφεισθαι a manu prima.<sup>5</sup> Castigatum σβέννυτε a manu prima.<sup>6</sup> Castigatum ΘΕΣΣΑΛΟΝΙΚΕΙΣ a manu prima.<sup>7</sup> Castigatum ὑπεραιρόμενος a manu prima.<sup>8</sup> Castigatum ἐγκακήσητε a manu prima.

## EPISTOLA AD HEBRÆOS.

ΠΡΟΣ ἙΒΡΑΙΟΥΣ.

A manu prima.

A manu secunda.

Cap. i. [Sub initium ad marginem hæc habentur ἀμαθέστατε καὶ κακέ· ἀφες τὸν παλαιόν, μὲν<sup>1</sup> μεταποίει· alio characterē.]

i. 7. πνεύματα, καὶ τοὺς λειτουργοὺς αὐτοῦ πυρὸς φλόγα.

λειτουργούς.

i. 9. διὰ τοῦτο ἔχρισέ σε ὁ θεός σου ἔλεον<sup>2</sup> ἀγαλλιάσεως.

i. 12. σὺ δὲ ὁ αὐτὸς εἶ, καὶ τὰ ἔτη σου οὐκ ἐκλείψουσι.

ἐκλείψουσι.

ii. 4. συνμαρτυροῦντος<sup>3</sup> τοῦ Θεοῦ σημείοις καὶ τέρασι.

iii. 9. καὶ εἶδον τὰ ἔργα μου τεσσαράκοντα ἔτη. διὸ προσωχθησ<sup>4</sup>...

τεσσαράκοντα.

iv. 15. οὐ γὰρ ἔχομεν ἀρχιερέα μὴ δυνάμενον συνπαθῆσαι<sup>5</sup> ταῖς.

v. 2, 3. αὐτὸς περίκειται ἀσθενείαν καὶ δι' αὐτὴν ὀφίλει καθώς.

ὀφείλει.

v. 4. καὶ οὐχ ἑαυτῷ λαμβάνει τὴν τιμήν.

ἑαυτῷ τις λαμβάνει.

v. 7. ὃς ἐν ταῖς ἡμέραις τῆς σαρκὸς αὐτοῦ δεήσις τε καὶ ἱκετηρίας καίπερ ὦν υἱὸς ἔμαθεν ἀπ' ὧν ἔπαθεν τὴν ὑπακοήν.

δεήσεις.

ἀφ' ὧν.

v. 14. τῶν διὰ τὴν ἕξιν τὰ ἐσθητήρια<sup>6</sup> γεγυμνασμένα ἐχόντων.

vi. 7. γῇ γὰρ ἡ πιούσα τὸν ἐπ' αὐτῆς ἐρχόμενον πολλάκις ὑετὸν.

vi. 10. οὐ γὰρ ἄδικος ὁ θεὸς ἐπιλαθέσθαι τοῦ ἔργου ὑμῶν καὶ τῆς ἀγάπης ἧς<sup>8</sup>.

<sup>1</sup> (μὴ.) Ed.<sup>2</sup> Castigatum ἔλαιον a manu prima.<sup>3</sup> Castigatum συνμαρτυροῦντος a manu prima.<sup>4</sup> Idem nomen paulo post eodem modo scribitur.<sup>5</sup> Castigatum συμπαθῆσαι a manu prima.<sup>6</sup> Castigatum αἰσθητήρια a manu prima.<sup>7</sup> Castigatum ἐπ' αὐτὴν a manu prima.<sup>8</sup> Castigatum ἧν a manu prima.

	A manu prima.	A manu secunda.
Cap. vii. 5.	ἐντολὴν ἔχουσιν ἀποδεκατοῦν τὸν λαὸν κατὰ τὸν νόμον <sup>1</sup> .	
vii. 16.	οὐ κατὰ νόμον ἐντολῆς ἀρκίης γέγονεν ἀλλὰ...	σαρκίης.
vii. 21.	οἱ μὲν γὰρ χωρὶς ὀρκωμοσίας εἰσὶν ἱερεῖς γεγονότες, οἱ δὲ μετ' ὀρκωμοσίας <sup>2</sup> .	
viii. 6.	νῦν δὲ διαφορωτέρας τέτευχεν λειτουργίας.	λειτουργίας.
viii. 7.	διαθήκης...εἰ γὰρ ἡ πρώτη ἐκείνη ἦν ἄμεμπτος οὐκ ἂν έτέρας <sup>3</sup> ἐζητεῖτο τόπος.	
ix. 3.	σκηνὴ ἡ λεγομένη τὰ ἅγια τῶν ἀγίων χουσα τήν...	ἔχουσα.

<sup>1</sup> In margine post νόμον' τουτέστι.<sup>2</sup> Castigatum μετ' ὀρκωμοσίας a manu prima.<sup>3</sup> Castigatum δευτέρας a manu prima.

DE VERSIONE ITALIA.

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## VERSIO LATINA ITALICA, SOMNIUM MERUM.

QUID? annon Damasus Ecclesiæ Romanæ Episcopus Italus fuit? Atqui is Hieronymum obsecravit ut Latinos Evangeliorum codices ad Græca exemplaria exigeret, et castigaret, eo quod immane quantum variarent codices Latini. Ubi ergo est una illa et Itala? Si una tum fuisset per totam Italiam Damasus quievisset nec emendasset utique illam, sed illam aliis occidentalibus ut optimam et authenticam commendasset: solus Augustinus *Italiam* illam nominat, et præconio honestat. Unde vero Augustinus, Damaso ætate minor, Italiam illam scire potuit in Africa, Damaso ipsi in Italia ignotam? Ne verbum de hac versione Itala Hieronymus in hac re longe Augustino ἀξιοπιστότερος. Nec quisquam alius ex tota antiquitate ante nuperam typographiæ inventionem.

Locus Augustini est libro II. *de doctrina Christiana* Cap. xv. Dixerat Pater doctissimus ibi Cap. xi. “Latinæ quidem linguæ homines, quos nunc instruendos suscipimus duabus aliis ad Scripturarum divinarum cognitionem habent opus, Hebræa scilicet et Græca: ut ad exemplaria præcedentia recurratur, si quam dubitationem attulerit *Latinorum interpretum infinita varietas*.” Et mox ibidem, “Qui enim Scripturas ex Hebræa lingua in Græcam verterunt numerari possunt (scil. Aq., Theod., Symm., οἱ ὅ). Latini autem interpretes nullo modo. Ut enim cuique primis fidei tem-

“poribus in manus venit Codex Græcus et aliquantulum facul-  
 “tatis sibi utriusque linguæ habere videbatur, ausus est inter-  
 “pretari.” Et mox, “Quoniam plerumque a sensu auctoris devius  
 “aberrat interpres si non sit doctissimus, aut illarum linguarum ex  
 “quibus in Latinam scripturam pervenit petenda cognitio est, aut  
 “habendæ interpretationes eorum qui se verbis nimis obstrinxerunt.  
 “Non quia sufficiunt, sed ut ex eis libertas vel error dirigatur  
 “aliorum qui non magis verba quam sententias interpretando sequi  
 “maluerunt.”

Et mox—“Plurimum quoque juvat interpretum numerositas col-  
 “latis codicibus inspecta atque discussa; tantum absit falsitas: nam  
 “codicibus emendandis primitus debet invigilare solertia eorum qui  
 “Scripturas divinas nosse desiderant, ut emendatis non emendati  
 “cedant, ex uno duntaxat Interpretationis genere venientes. In ipsis  
 “autem Interpretationibus *Itala* (sic Cod. Regius 600 annorum II.  
 “265) cæteris præferatur: *nam* est verborum tenacior cum perspi-  
 “cuitate sententiæ. Et Latinis quibuslibet emendandis Græci ad-  
 “hibeantur in quibus LXX. Interpretum quod ad Vetūs Testamen-  
 “tum attinet, excellit auctoritas.” Et mox, “Latini ergo, ut dicere  
 “cœperam, codices Veteris Testamenti, si necesse fuerit, Græcorum  
 “auctoritate emendandi sunt, et eorum potissimum, qui, cum LXX.  
 “essent, uno ore interpretati esse perhibentur. Libros autem Novi  
 “Testamenti si quid in Latinis varietatibus titubat, Græcis cedere  
 “oportere non dubium est, et maxime qui apud Ecclesias doctiores  
 “et diligentiores reperiantur.” Ex his plane paret corrigendum  
 “esse, “In ipsis autem Translationibus *illa* cæteris præferatur *quæ*  
 “est verborum tenacior cum perspicuitate sententiæ.” Hoc confi-  
 “ciunt antecedentia et sequentia: silentium omnium scriptorum,  
 “ipsius Augustini qui nunquam alias Italiam laudat. Res ipsa, ex  
 “Damaso et Hieronymo et antiquis ante Hieronymum patribus qui  
 “ubique in vertendo variant nisi Latinæ linguæ angustia cohibentur.  
 “Adde quod *Itala* versio Poeticum tantum vocabulum est. Prosaici  
 “scriptores *Italica* dixerunt jam inde a Ciceronis temporibus.

In MSS. Bibliothecæ Bodleianæ Sancti Augustini *de doctrina Christiana* (Laud. D. 100.) sic locus iste habetur:—"In ipsis  
 "autem interpretationibus *ita labor* cæteris præferatur nam  $\div$  ūbōr  
 "tenacior," &c. ubi syllaba *bor* ex recentiore manu est post rasuram.  
 In Laud. autem L. 40 sic habetur locus:—"In ipsis autem interpre-  
 "tationibus italica ceteris præferatur: nam est verborum," &c. Ex  
 Epistolâ Domini Casleii qui Oxonii libros istos consuluit. (Codices  
 hi, præsertim ultimus antiquus est ut scriptura *æ* ostendit.)

N.B. Itala adjectivum pro Italica ter occurrit apud Arnobium  
 monente Domino Walker.

See Bentley's *Correspondence*, Letter 218, Vol. II. p. 569. Sabatier,  
*Biblia Latina*, Vol. III. Pref. Casley's Preface to *Catalogue of MSS.*  
*of the King's Library*, p. xix (London, 1734). Lachmann, *N. T.* Vol. I.  
 p. xiii, xiv.



## APPENDIX.



## APPENDIX.

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### I.

*Viro Celeberrimo P. BURMANNO S. P. D. RI. BENTLEIUS.*

GRATISSIMAS tuas literas<sup>1</sup>, etsi ingratissimum quidem nuntium portantes, sero accepi: jam mensis enim cum septimana una alteraque præterierat ex quo scripta erat epistola priusquam ad manus meas est perlata. Diu ergo erat quod omnes hic eruditi et boni in luctu erant et mœrore ob præstantissimi Grævii obitum, nulli tamen flebiliorem quam mihi, quem in maximi viri amicitia partes haud postremas tulisse nostrates omnes crediderunt. Illud vero in hac miseria jucundissimum solamen obvenit, quod tu, vir eruditissime, ut doctrinæ ejus et famæ ita et muneris et amicitiarum hæres successorque, ea omnia præstare olim poteris et (quod voveo) voles, quæ ipse morte præventus affecta et immatura post se reliquit. Hoc de te pollicetur præclara tua voluntas et opera, quam in edendis τοῦ πάνυ N. Heinsii<sup>2</sup> posthumis exhibuisti et nunc quam maxime exhibere pergis, ita ut dubitare quidem nefas sit, quin eandem et in Grævianis sis præstiturus. Miserat ad me ὁ μακαρίτης paullo ante obitum Horatii vetustissimum exemplar, quod nunc mihi ad manum est et ad novam quam depropero Flacci editionem multum opis et ornamentum afferet. Illud etiam significaverat, se olim editionem parvam Amstelodamensem cum Rottendorpii cod. ms. contulisse, quam frustra a se quæsitam, ut una cum eo altero exemplari mitteretur, in bibliothecæ suæ angulo latere. Cum autem, ut e litteris tuis ad Reverendiss.

<sup>1</sup> See Letter xcvi. Bentley's *Correspondence* (ed. Wordsworth), Vol. I. p. 206.

<sup>2</sup> This refers to the "Heinsii Adversaria," edited by P. Burmann. He afterwards printed Grævius's "Thesaurus antiquitatum et historiarum Italiæ," and edited with a preface his "Thesaurus antiquitatum et historiarum Siciliæ, Sardiniae, Corsicæ, etc."

Norvicensem<sup>1</sup> nudius tertius intellexi, in catalogo Grævianæ bibliothecæ conficiendo jam laboretur, rem mihi longe acceptissimam feceris, si quovis pretio (quod statim tibi reddendum curabo) a μακαρίων filiabus eum codicem mihi compares. Quin et illud cupere scribis heredes, ut libraria supellex simul semelque vendatur integra neque per auctionem distrahatur. Quod optandum quidem erat et filiarum gratia, quibus id majori erit emolumento, et defuncti parentis, cujus nomini et honori eo melius parentabitur. Rogo itaque ut catalogum, ubi editus fuerit, quam primum ad me mittas indicesque quo minimo pretio veneant libri, ut si commode fieri poterit et e re nostra fore videatur, a collegio meo Sanctæ Trinitatis Cantabrig. emanant in æde amplissima, qua nulla per totam Europam magnificentior est, reponendi.—N. Heinsii Horatium, quem singulari tuæ benignitati, operæ autem humanissimi D<sup>ni</sup> Coolii debeo, jam pene perlegi et in chartas meas transcripsi. Non possum verbis exprimere quam devinxeris tibi me hoc tam insigni beneficio. Continet is codex variantes ex duobus mss. lectiones, quorum alterum Leidense quantivis sane pretii est; cui et ætate et dignitate suppar est ille Grævianus, etsi interpolatorum manibus per infinitas rasuras et correctiunculas grassantibus pessime acceptus. Habet etiam ipsius Heinsii conjecturas, sed pauculas, adeo ut longe plura in aliis alicubi chartis adnotasse τὸν κριτικώτατον nullus dubitem. Prius autem quam Heinsiana oculis usurparem, mea in marginem nuperæ tuæ editionis transcripta in manus Norvicensis episcopi tradideram, ut teste eo uterer adversus calumniatores, ne forte quæ ab Heinsio præoccupatæ erant emendationes (quod tamen vix semel iterumque accidisse video) me ab ipso sublegisse falso insimularent. Bona quidem pars Heinsianarum correctionum jam antea in notis ejus ad Ovid. Claudian. etc. sparsim est edita. Ego jam Oxonium cogito, ut sex septem codices Horatii, qui ibi servantur, præsens evolvam; ubi sat scio nova seges emendationum succrescet, etsi jam trecenta amplius loca vere, ut quidem spero, sanaverim. Si quid opis vel ipse vel ingeniosissimi viri apud vos Brookhusius<sup>2</sup>, Francius etc. vel antiquos codices subministrando vel conjecturas mecum communicando ferre dignarentur, et privatim et publice accepti beneficii memor essem. Vale, vir præstantissime, et eruditum juvenem, qui has defert, humanitate qua omnes soles excipe. Londini, April. 5, 1703.

<sup>1</sup> "Norvicensem," i.e. Bishop Moore.

<sup>2</sup> Brookhusius, editor of Propertius: see Bentley's *Correspondence*, p. 199.



## II.

*Doctissimo et Celeberrimo Viro* PETRO BURMANNO RICHARDUS  
BENTLEIUS S. P. D.

Subirasci mihi videris, vir ornatissime, et merito quidem, si culpæ ejus affinis sum quod olim post amicissimi Grævii obitum suavissimis a te litteris appellatus non responderim<sup>1</sup>. Ego vero illud sanctissime tibi affirmare possum tantum tum a me afuisse ut amicitiam tuam tam candide prolixæque oblatam superbe spreverim, ut statim honesto juveni Plumtræo, qui medicinæ operam daturus Bataviam vestram tum cogitabat, litteras tradiderim Trajectum ad te deferendas, in quibus et inexpectatam magni amici mortem tecum deflebam et gratulabar te talem, quem ex τοῦ μακαρίτου litteris charissimum ei fuisse noveram, in locum tanti doctoris esse suffectum. Ille vero, quod longo post tempore intellexi, Plumtræus<sup>2</sup> a piratis Gallis interceptus et literis meis et omni sua supellectile Ostendæ spoliatus est. Habes, vir eximie, cur ad superiores tuas literas nil a me responsi tuleris; nunc de postremis tuis et egregio illo munere, quo me etsi haud injuria, ut casus ferebat, tibi suspectum cohonestare voluisti, merito te amo, gratiamque qua potero, hoc est χάλκεια χρυσείων, rependam tibi cum primum Horatius noster in lucem prodire poterit tot intervenientibus negotiis toties interpellatus. Equidem superiore ætate per Croonveltium vestratem, qui academici nostræ typographus est, Ciceronis Tusculanas dono tibi misi, quarum editor juvenis apud nos eruditus Davisius emendationum nostrarum librum addiderat, sed, ut huc redux narrabat Croonveltius, quia tu Trajecto tum forte aberas, alii nescio cui exemplar tibi destinatum suo nomine donavit. Quod ad Petronium tuum attinet, tuas et præstantissimi Heinsii annotationes avide et cum summa voluptate percurri, gavisusque sum te adeo caste et pure per illum fornicem transiisse, ut, si bene memini, nihil quidquam latentis obscenitatis protractum a te sit, ut pessimi moris est, et lectoribus nude explicatum. Vel in Horatio, ait Quinctilianus, nonnulla sunt quæ nolim interpretari. Quæ igitur vel apud gentiles vir probus gravisque se nolle tangere profitetur, qui ego Christianus sine flagitio enarrare possum et indociori lectori patefacere? Sicco ista pede transilienda sunt, ut a te honeste et prudenter est factum, neque ulla opera ejusmodi locis impendenda, præterquam quæ ad lectionis sinceritatem spectat.

<sup>1</sup> See Letters CXXXVII. et CXLII. Bentley's *Correspondence*, Vol. I. pp. 379, 391.

<sup>2</sup> "Plumtræus." Probably Henry Plumtre, B.A. 1701, M.A. 1705, M.D. 1706, Fellow of Queens', and afterwards President of the College of Physicians.

Juvenem istum eruditissimum, qui Heinsii Silium editurus est, non vidi; paratus tamen sum vel in codice illo Oxoniensi conferendo vel in alio quovis officio ei opitulari. Etiam et nobis, dum scriptorem istum percurrimus, emendationes quædam sponte sua subnatæ sunt. In libro tertio, ut leviores illas præteream, qualis vs. 25

*velantur tempora lino*

ET *Pelusiaco præfulget stamine vertex,*

non ut vulgo ex.

vs. 34

*leonis*

*Ora Cleonæi patulo celantur hiatu.*

prorsus absurde; nam *celantur* est occuluntur. Repone *cælantur*, id est sculpuntur.

vs. 42

*stratique genus deforme bimembres*

*Centauri, frontemque timet minor omnis Acarnan.*

Hæc non sunt unius assis. Forte: *frontemque* ILLINC *minor* AMNIS *Acarnan*. Amnis Acarnan est Achelous; et hoc liquidum videtur; de priore vix ausim statuere, inopia scripti codicis: sed explico *minor frontem illinc*, hoc est ab altera parte mutilatam ferens; unum enim ex cornibus abruperat ei in lucta Hercules.

vs. 60 *sequiturque reciproca Thetis*, errore puerili pro *Tethys*.

vs. 78 *Si quis forte deum tantos inciderit actus,*

*Ut nostro abrumpat leto primordia rerum.*

non placet illud *inciderit ut abrumpat*: quidquid enim in posteriore membro dictionis est, id ipsum est in priore. Aut legendum videtur ET *nostro abrumpat*, aut potius *tantis inviderit actis, ut nostro*. Ut hæc, inquam, omittam, illud vide

v. 126. *Sed tu, bellorum genitor, miserere, nefasque*

*Averte et serva caput inviolabile Teucris.*

Quis quæso est ille *bellorum genitor*? Mars, opinor; sed ex qua sodes uxore aut amica bella genuit? Nugæ meræ; tu vero lege

*Sed tu BELE ORO genitor, miserere.*

Nimirum Hannibal originem stirpis a Belo deduxit, unde idem Silius, Lib. VIII., *Hannibal a nostro nomen memorabile Belo*, et Lib. IV. sic Hannibalem Bostar alloquitur, *Maxime Belide, patriis qui a mœnibus arces Servitium dextra*. Sed de his hactenus. Tu vero recte facis, eruditissime Burmanne, qui Grævianos Broukhusianosque cineres ab invidorum et petulantium obtrectatorum injuriis tueris. Macte hoc animo esto. Horum unum dum in vivis erat et colui et

amavi: alterum etsi mihi ignotum ob eximias ingenii et eruditionis dotes maximi semper feci. Ubi Valerium Flaccum iterum recensere velis, unum alterumve mendum mea opera, ni grave est, poteris tollere, quale illud, iv. 374, *Flevit Anymone, flerunt Messenides undæ, Flevit et effusis revocans Hyperia lacertis*. Ridiculum prorsus, *undas flere*. Scribe *flerunt Messenides udæ*, ut nymphas intelligas. Sic Naso *Naias uda*. Vale, vir celeberrime, et me amare perge. Cantabrigiæ, Octob. 25, St. Vet. MDCCIX.

Sikius noster te plurima salute impertit. Frater tuus theologus<sup>1</sup>, vir doctissimus, quem memini in ædibus meis ante annos aliquot hic accepisse, ut valet, ut meminit nostri?

## III.

*Celeberrimo et doctissimo viro* PETRO BURMANNO S. P. D.

RICHARDUS BENTLEIUS.

<sup>2</sup> Litteras tuas a. d. XII. Junii scriptas heri demum ad me tulit juvenis egregius Joannes Jacobus Claudius, quem et tua causa et merito suo quam potui humanissime excepi. Is hodie Londinum versus rediit, et quia per aliquot menses in Britannia est hæsurus, constitui has recta per tabularium publicum ad te mittere, ut citius ad quæsita tua responsum feras. Principio optas ut omnia quæ in Silium observavi hac novæ editionis occasione exeant. Equidem, si folia ut de prælo exeunt communicare mecum vellet editor, pauca fortassis fine libri adiungere possem non pœnitenda; sed ut nunc est, neque variis lectionibus neque conjecturis acutissimi viri N. Heinsii visis, eam ingenii aleam subire non est consilium. Placet vero, quod ingenue et aperte narras (is enim amicitiae fructus est uberrimus) non placere tibi conjecturam nostram *Bele oro genitor pro Bellorum genitor*. Hoc quippe æque defendi posse existimas ac *Lyræ parens* de Mercurio, *Frugum parens* de Cerere. Sed, quod vicissim pace tua fiat, haud parum interesse videtur mea quidem sententia. Mars siquidem non est bellorum inventor, et proinde non pater. Quodsi esset inventor, utique non *bellorum* sed *belli pater* dicendus fuerit: prave enim diceres Mercurium *lyrarum* parentem. Adde quod durius et insolentius quid vel in hac metaphora sonat *genitor* quam *parens*. Neque enim tu credo in carmine *lyræ genitorem* usurpares; etsi *frugum genetricem* Cererem dixerit Ovidius: *gignere* enim de frugibus et

<sup>1</sup> "Frater tuus theologus," i.e. Francis Burmann, who had been introduced to Bentley by Grævius, and had stayed with him at Cambridge. See F. B.'s mention of this in his letter to R. B. Bentley's *Correspondence*, p. 444.

<sup>2</sup> See Letter CXLII. Bentley's *Correspondence*, Vol. I. p. 391.

proprie dicitur, de lyra minime. Verum quod in hac re maximum est, ut rite et ex decore Belum hic invocat Hannibalis conjux ut pote auctorem generis, ita frustra et stulte impium illum et ἀλλοπρόσ-αλλον Gradivum, viris fortibus, ut ubique queruntur, plerumque iniquum et infestum. Neque quisquam, si bene memini, ejusmodi vota Marti fecit, nisi forte aliquis ex ejus stirpe. Jam vero quod scabrum nescio quid in *Bele oro* te offendit, certe aures meæ etsi in numerorum ratione satis exercitæ nihil hic asperi sentiunt: non enim opinor vocalis elisionem incusas: qui itaque durius exit *beloro* quam illud ipsum *bellorum*? Sed de hoc satis; ubi enim ad [aurium?] indicium res devenit frustra omnis disputatio institui solet. Ergo salva sit sua cuique sententia, amicitia salva. Apud Val. Flaccum I. 590,

*cum flens Siculos Ænotria fines  
Perderet et mediis intrarent montibus undæ:*

jure ponis [tu reponis?] *latrarent* et ideo ais *mediis montibus*, quia antea Apenninus in Siciliam usque perpetuo jugo excurrebat, eo demum terræ motu diruptus. Vide vero ut eo ipso argumento contra te utar. Rupto enim Apennino non utique medii jam montes, sed mediæ valles, fossæ, lacunæ; sic itaque rescripserim potius,

*et MEDIE latrarunt montibus undæ:*

undæ enim tum mediæ interfluebant Ænotriam et Siciliam. Sic Ausonius Mosella vs. 292, *mediis Euripus ubi undis Europæque Asiæque vetat concurrere terras* et Ovid. Met. xv. 292, *donec confinia pontus Abstulit et media tellurem repulit unda*. Tueri tamen poteris τὸ *mediis montibus* ex illo Lucani III. 65 (60) *Qua mare tellurem subitis aut obruit undis Aut scidit et medias fecit sibi littora terras*. Tamen si medias terras interpretaris Rhegium et Pelorum, ἀκρολογία insignis est, et potius alio referendum erit, ut *mediæ terræ* fuerint ante illam diluvium: quomodo et *mare mediterraneum* est dictum. Sed hæret hic mihi aqua: neque enim vulgata lectio placet neque tua conjectura *latrarent*. Tu fortasse melius quid et aptius excogitabis postea. Val. Flaccus II. 178,

*vel jam patriæ vidisse per ignes  
Culmen agi stragemque deūm, nam cetera belli  
Perpetimur.*

sic corrigis — *vel jam patriæ vidisse per arces  
Fulmen agi stragemque deūm.*

Ubi *stragem deum* intelligis a diis illatam. Hoc male, ut opinor; nunquam enim obtinebis quin *strages deūm* sit strages ipsis diis illata,

ut *strages hominum, strages nemorum* et alia similia. Nec tu ex *Turni vulnere* et ejusmodi ambiguis argumentare; nam alia res est; et hic communis scopulus est eorum qui *πολυαναγνωσία* excellent, judicio minus valent. Recepta lectio non est sollicitanda; nam ordo est: *vel jam vidisse culmen patricæ agi per ignes* et (vidisse) *stragem deûm*, hoc est arcem regiam et templa deorum (sive totam urbem) incendio consumi. *Agi ferri per ignes ποιητικωτάτη* phrasis. Et firmat hoc quod sequitur, *nam cetera belli perpetimur*, hoc est viduitatem, inopiam, servitutem: deest ultima tantum belli calamitas, patriæ excidium. Quid autem? an *fulmen* et *συμφορὰ θεήλατος* est pars belli? Aliud ergo agebas cum ex hoc ipso stabilire vis conjecturam tuam quo ea funditus evertitur. Val. Flacc. II. 618,

*Has etiam terras consertaque gentibus arva  
Sic pelago pulsante reor Neptunia quondam  
Cuspis et adversi longus labor abscidit ævi  
Ut Siculum Libycumque latus stupuitque fragorem  
Canus et occiduis regnator montibus Atlas.*

Primo corrigis *adversi æstus*. Non accedo: nam Neptunia cuspis est æstus et *æstus pulsante pelago* omnino *ταυτολογεῖ*. *Adversum ævum* recte opinor explicas ut damnosum. Sic Ovidius *Tempus edax rerum tuque invidiosa vetustas Omnia destruitis*. Si quid hic mutatum vellem, sic potius legerem

*Cuspis et ANNOSI longus labor abscidit ævi.*

In sequentibus recte te offendit illud *et*. Quis enim diceret *Canus Atlas et regnator*, quod sagacissimo Heinsio placuisse demiror. Sed ubi illud aves substituere

*Cænys et occiduis regnator montibus Atlas,*

non agnosco solitum tuum acumen. Nam cum, ut tu recte dicis, Cænys sit promontorium in ipso freto Siculo, qui sodes Cænys stupuit fragorem, qui antea nullus eo nomine dictus est, sed post fragorem et nomen et promontorii speciem accepit? Et vicissim, quid quæso mirum, si Cænys, qui freto pro litore est, stupuerit fragorem illum dissilientium terrarum, qui nunc quotidie Scyllæ latrantis fragorem stupet? Sed omnino deceptus es cum fragorem hunc ad Siculi freti irruptionem refers, qui ad Hellespontii referendus est, ut orationis series aperte monstrat. Quid, quod post Siculum etiam *Libycum latus* nominat Flaccus; ut si proximum verbum spectes, Calpe tibi potius quam Cænys erat (*sic*) in partes vocanda. Equidem superiore anno hunc ipsum locum illustrare conatus sum ad Horat. I.



3, vs. 4, pag. notarum 345 his ipsis verbis: "Ubi in versu postremo —ab omnibus terris audiretur." Hæc ut spero brevi leges ad Horatium; quibus meliora proferre jam nequeo. Val. Flaccus III. 120 sic tu locum tentas

*Inde vagam nec tela modis nec casibus iisdem  
Confecere manum et longe jacuere peremti.*

In quibus excutiendis non morabor; sed totum locum hic describam:

*At magis interea diverso turbida motu  
Urbs agitur. Genyso conjux amoverat arma:  
Ast illi subitus ventis vivoque reluxit  
Torre focus; telis gaudes, miserande, repertis.  
Liquit et undantes mensas infectaque pernox  
Sacra Medon; chlamys imbelli circumvenit ostro  
Torta manum, strictoque vias præfulgurat ense.  
Talis in arma ruit: nec vina dapesque remotæ  
Statque loco torus; in quo (omen) mansere ministri  
Inde vagi nec tela modis nec casibus hisdem  
Conseruere manum; et longe jacuere peremti.*

Ex hac caligine, ut tu recte judicas, sic me paullatim evolvo. Genysus quidam hic memoratur et Medon. Quid iis factum est? nihil postea: nam neutrum in sequentibus nominat; ut vulgo locus fertur et explicatur neuter ex his aut occidit quemquam aut occiditur; quod plane contra οἰκονομία poeticam est. Hoc posito sic locum constituo:

*Talis in arma ruit: nec vina dapesque remotæ  
Statque loco torus; INSOMNES mansere ministri.  
Inde vagi nec BELLA modis nec casibus hisdem  
Conseruere MANV et longe jacuere peremti.*

Quæ ad hunc modum explico et illustro. Dum, inquit, Cyzicus furoribus Cybeles actus paucis sequentibus ex urbe erumpit et prælium miscet, *interea urbs diverso motu agitur*. Genysus et Medon, ille e lecto surgens, hic pervigilium celebrans, arma capiunt et eadem porta eodem tempore adversus hostes tendunt. Jam reliqua videamus. *In quo (omen) mansere ministri*: recte tu narras frustra te de illo omine quæsisisse et meras tenebras, quotiens aciem tendis, tibi oboriri. Nimirum et res ipsa inepta est et numeri horridi. Editiones principes *in quo omnes*. Lego minima mutatione *INSOMNES mansere ministri*. Recte *insomnes*, et prius ob domini pervigilium et postea dum frustra ejus reditum opperiuntur qui interemtus est. *Inde*

*vagi*: non hoc ad ministros refer, qui non exierant, sed ad Genysum et Medonta. Hi scilicet una ex urbe exierant, *inde vagi* diversas vias ad hostes capessebant. *Nec tela modis nec casibus hisdem conseruere manum.* Pro *manum* membranæ habent *manu*; quod probum est. Pro *tela* (quod si tu mavis eodem recidit) *bella* repono. *Bella conseruere manu*, ut et alii et Valerius ipso hoc libro vs. 30 *utque impia bella conserat.* Hi, inquit, prœlia conserebant, *nec modis iisdem nec casibus* (hoc est alter hasta, si forte alter gladio pugnabat; alter per os, alter per ilia vulnus accepit; quæ sunt *δευόρητος* et variationis poeticæ) *et longe jacuere perenti* qui una adversus hostes exierant. Hæc equidem, nisi tu, vir doctissime, dissentis, sic satis sana et recte constituta arbitror. Valer. Flaccus III. 598,

*At sociis immota fides, austrisque secundis  
Certa moræ; nec parvus Hylas, quamquam omnibus æque  
Grata rudimenta Herculeo sub nomine pendent.*

Quæ sic tu refingis:

*Causa moræ non parvus Hylas (quamquam omnibus æque  
Grata rudimenta) Herculeo sub nomine pendent.*

Ubi illud displicet quod *caussa* ex Aldina editione adsciscis. Quippe *certa moræ* omnino a poetæ manu videtur, ut illud contra apud Virg. *jam certus eundi.* Certi erant socii moræ etiam austris abutum suadentibus. Cetera sic lego et distinguo:

*nec parvus Hylas: TANQUAM omnibus æque  
Grata rudimenta Herculeo sub nomine PONAT.*

Neque enim, inquit, Hylas puer parvus et contemnendus videbatur: immo contra carus et acceptus tanquam non sub Hercule solum, sed sub omnibus Minyis militiæ rudimenta ponat. Certi igitur erant opperendi istos duos. Hylan enim non spreverunt; *illum* autem (hoc est Tirynthium Herculem, de quo prius) et votis et lacrimis repoposcerunt. Certe arridet mihi hæc conjectura: Hylas quidem Herculis caussa comitabatur Minyas et sub Herculis nomine tirocinium ponebat; visus est tamen æque sub omnibus rudimenta ponere: unde merito suo non *parvus*, sed omnibus gratissimus erat. Restat ultimus locus III. 625:

*Consulte et motis seu vos via flatibus urget,  
Pergite et inceptos mecum revocate labores;  
Seu plures tolerare moras rursusque propinquis  
Quæsisisse jugis, pretium haud leve temporis acti.*

Æstuat, inquis, hic Heinsius et varias conjecturas profert; tu autem unius literulæ mutatione omnes eos motus facile componis, legendo

*Seu PLURIS tolerare moras—.*

Agnosco equidem *pluris est*, id est præstat, melius est, et nihil usitatius. Sed hoc modo ab ambiguitate male laboraret versus, cum *pluris* apud veteres etiam accusativus fuerit pluralis; sed neque tu neque Heinsius id animadvertistis, si aut *pluris est* aut *plus stat* aut *prius est* aut *placitum est* aut aliud quid ejus generis substituatur, tum illud quod sequitur *pretium haud leve temporis acti* supervacaneum et *τὰνρόλογον* fore. Quid enim hoc est, nisi ipsum *pluris*? Ego nulla litera mutata sanam lectionem tibi præstabo, modo ne distinctione impediatur.

*Seu plures tolerare moras rursusque propinquis*

*Quæsisisse jugis pretium haud leve temporis acti est.*

ubi ordo est *Seu pretium haud leve—plures moras tolerare*. Certe *plures moras* ipsum per se non debet offendere, cum Virgilius aliique *tot moras* dixerint. *Acti* ē id est. *est*; unde codex regius referente Heinsio æque. Sed dum hæc scribo etiam prior ille versus in suspicionem mihi cadit. Quid enim est *motis flatibus*? Quasi non omnem flatum necesse esset moveri. An sic reponendum?

*Consulite ÆOLIIS seu vos via flatibus urguet*

*PERGERE et inceptos mecum revocare labores,*

*Seu plures etc.*

Atque hæc, vir eruditissime, ad quæsitæ tua effudimus potius quam respondimus; tu, qui auctori huic edendo operam navas, omnia hæc diligentius expendere potes et pro judicio tuo vel probare vel repudiare. Illud te oro, ut in adnotationibus, siquid ex his lectori impertire velis, nomen meum dissimules; nescio enim an, si nervos intendero et librum integrum cum cura relegero, alia mihi et his contraria subnascantur. Unum jam restat, vir celeberrime, quod libenter ex te velim sciscitari. Video inter te et Io. Clericum bellum atrocissimum exarsisse, et legi Gallicum tuum scriptum<sup>1</sup>, in quo hominem adeo depexum, adeo colaphis contusum dedisti, ut vix ipse credo se noverit. Neque hoc supplicio contentus alium libellum sub ficto Phileleutheri nomine in caput infelicis impegisti; de cujus vero auctore inter eruditos disceptari audio. Clericus tamen ipse per epistolam<sup>2</sup> me ejus libelli patrem esse insinuabat et rumorem eum

<sup>1</sup> "Gallicum tuum scriptum," i.e. "Le Gazettier menteur:" see Monk's Bentley, I. p. 272.

<sup>2</sup> "Epistolam:" see Bentley's *Correspondence*, p. 397.



etiam antequam liber prodiret per totum Belgium increbuisse narrat: unde et bibliopolæ hic in Britannia passim sub meo nomine divendere solent. Scire igitur a te aveo an verum sit talem rumorem in Belgio esse sparsum, et unde is primum dimanaverit, a Clericone an a te, an ab ipsis lectorum judiciis; deinde quid de opusculo illo sentiant literati, Relandus, Cuperus, Perizonius, Kusterus aliique; an ab emtoribus avide diripiatur, an magis in officinis librariis hæreat et obsolescat; an paret aliquid Clericus quod reponat; et quæcunque de toto illo negotio scis ut me certiore facere velis. Clericus quidem id a me exigebat ut *λακωνικῶς* vel aiam vel negem: sed cum primo me insidiis et deinde minis (etiam ante libellum editum) aggressus esset, neque librum mea causa agnoscere volui, nec illius causa ejurare. Tu igitur, vir amicissime, fac ut quamprimum poteris fuse mihi omnia narres, quæ de illo libello in eruditorum cœtibus apud vos jactantur. Vale. Datum Cantabrigiæ a. d. 19 Augusti 1710. Literas tuas sic inscribo: For the Reverend Dr Bentley, Master of Trinity College, in Cambridge.

## IV.

*Celeberrimo et eruditissimo viro* PETRO BURMANNO

S. P. D. RICHARDUS BENTLEIUS.

Gratissimæ mihi fuerunt litteræ tuæ<sup>1</sup> ab humanissimo juvene perlatae, diu enim est cum nihil quidquam a te accepi, ne ab illo quidem tempore quo Lugdunum te ad novum munus capessendum contulisti. Quo magis miror sive potius indignor binas tuas quas memoras epistolas intercidisse. Sæpiusculæ sane frigus mihi apud amicos externos intervenit, dum queruntur nihil me responsi dedisse literis scilicet quæ nunquam ad me pervenerint. Quamobrem si quicquam posthac rei seriæ a me curatum voles, obsecro ut Mercurio publico potius quam malefidis sæpe adolescentulis literas committas. Gratias tibi quas par est habeo ob elegantissimam tuam jam adhuc musteam Phædri editionem: priorem tuam ut primum prostitit cupide mihi emi, ex hac nova, ubi semel compactus fuerit codex, majorem ut auguror voluptatem capturus. Doleo equidem quod nihil mihi nunc de prælo exierit quod *ἀντίδωρον* tibi mittam. Immani sane sumptu propter vectigalia solvenda libri hic excuduntur: tu, qui in vili chartæ annona versaris, noli committere ut præla per te frigescant. Gaudeo te jam Ovidio manus admove, ubi plurima post egregiam Heinsii operam adhuc medicinam poscunt. Illud vide 2<sup>ti</sup> Metamorphoseon:

<sup>1</sup> See Letter CCVI. Bentley's *Correspondence*, Vol. II. p. 540.

*Regia solis erat sublimibus alta columnis,  
Clara micante auro flammisque imitante pyropo.*

Quid sodes est *alta sublimibus*? Quid autem *micante imitante*? Sed facilis emendatio est:

*Regia solis erat sublimibus APTA columnis,  
Clara MICANS auro flammisque imitante pyropo.*

Sed tu credo hoc præripuisti. Vale ac bene rem gere et me amare perge. Cantabrigiæ, Aug. 25, 1718.

## V.

*Celeberrimo viro PETRO BURMANNO*

S. P. D. RICHARDUS BENTLEIUS.

Jam diu est, vir amicissime, cum litteras<sup>1</sup> a te acceperim de editione operum Petri de Vineis, quam Germanus quidam tum moli-retur. Ad eas ego respondi<sup>2</sup> me per homines peritos et fideles quid-quid in bibliothecis nostris Petri illius exstabat excussisse nihilque ibi reperisse præter inanes aliquot formulas et ex editis ejus libris excerpta, descriptione prorsus indigna. Subjunxi in illis litteris emen-dationes complusculas in secundum Ovidii Tristium librum. Eas ego nescio an acceperis necne, cum ex eo tempore nihil prorsus a te audiverim. Quid nunc elucubras? ut valet Naso tuus? ut promo-vetur editio? Si quid ego ipse faciam quæris: Lucanum jam a mense in manibus habeo, qui sequente hieme<sup>3</sup> prodibit in publicum. Et mihi quidem videor ope sex MSS. qui hic sunt et non infelicibus conjecturis pene mille mendas sustulisse, quæ editiones magni Grotii commaculabant. Cum autem nobilissimus N. Heinsius passim in suis libris Lucani codices MSS. ad partes vocet et ex doctissimi Dra-kenborgii Silio intelligam te varias viginti fere codicum lectiones manu Heinsii descriptas præsto habere, non possum non a te vehe-menter expetere ut quod in Drakenborgii gratiam fecisti in meam quoque facias et ad me eum librum commodato mittas, fideliter, ubi usus fuero, tibi restituendum. Nunc in notulis meis typographo describendis cum maxime versor; ubi etsi laborem brevis esse, ratiun-culam tamen aliquam singulis subiungere placuit, ne prorsus nudæ projiciantur. Unam ex his, quam heri delineavi, ex libello meo describam tuique judicii faciam, qui [quia?] solis conjecturis res

<sup>1</sup> See Letter CCXXIII. Bentley's *Correspondence*, Vol. II. p. 578.

<sup>2</sup> See Letter CCXIX. *Ibid.* Vol. II. p. 598.

<sup>3</sup> "Sequente hieme." On the causes of the non-appearance of Bentley's Lucan, see Monk, II. p. 236. It was published by Cumberland in 1760, from the Strawberry Hill Press.

agitur, nisi forte subveniant lectiones Heinsianæ. Lucani, Lib. I. vs. 151.

*Qualiter expressum ventis per nubila fulmen  
Ætheris impulsu sonitu mundique fragore  
Emicuit rupitque diem populosque paventes  
Terruit obliqua præstinguens lumina flamma  
In sua templa furit, nullaque exire vetante  
Materia, magnamque cadens magnamque revertens  
Dat stragem late, sparsosque recolligit ignes.*

*Emicuit rupitque*] Si totius hujus pulcherrimæ descriptionis filum evolvas, illud continuo deprehendes, deesse hic conjunctionem, abrupteque prorsus et nullo nexu inferri *in sua templa furit*. Quare pro *Terruit* vel sine ullius codicis auctoritate necessario est reponendum *Terret et obliqua*, quo præsentis tempore et sequentia efferuntur, *ruit, dat, recolligit*. Atque hoc veræ lectionis vestigio semel viso facile mihi est cetera eruere; nam in his, quæ statim sequuntur,

*et obliqua præstinguens lumina flamma  
In sua templa furit,*

principio dolet virum maximum tam infelicitè illud *præstinguens* in textum recepisse, cum omnes fere codices vel *perstringens* vel *præstringens* exhibeant. Quorum quidem utrumvis recte se habebit si *lumina* hic legeris; alterum vero non ferendum, ut *populos paventes* universos excæcaverit. Sed vide ne leve plane et ineptum sit id in tantæ rei imagine ponere, quod oculos præstringat. Siquidem hoc fulguris est et coruscationis, non fulminis, de quo hic agitur. Et quorsum, quæso, *obliqua flamma*? cum fulguris lumen undequaque spargatur, et quo magis rectum et adversum feriat oculos, eo magis eos perstringat. Quid denique conjunctum aut cognatum inter se habent *præstringere oculos* et *furere in templa*, ut in unum colon concludantur? Repono ex conjectura

*et obliqua PERFRINGENS CULMINA flamma  
In sua templa furit.*

*Perfringens* et *perstringens*, *culmina* et *lumina* passim apud indoctos librariorum commutata sunt. Quam egregia vero nascatur hic sententia jam opinor vides; nempe illa Lucretii ubi de fulmine agit:

*Nunc ex quo pacto gignantur et impete tanto  
Fiant, ut possint ictu discludere turres,  
Disturbare domos, avellere tigna trabesque.*

Idem quoque in re eadem *perfringere* usurpat,

*Perscindat nubem perfringens impete recto.—  
Multaque perfringit, cum corpora fulminis ipsa  
Corporibus rerum inciderint.*

Jam vero *obliqua flamma culmina perfringere* ex re ipsa et naturæ fide dicitur. Fulmen enim semper oblique decedit, numquam recta deorsum. Verum et illud *flamma* non plane satisfacit. Quamvis enim ferri possit, cum re vera flamma sit quæ fulminis ictum faciat, tamen cum vox ea facile obrepere posset librariis, et necessario quidem ubi semel *lumina* pro *culmina* substituissent, cumque aliud verbum in proximo sit quod luculentius rem conficiat, vix dubites quin sic primo profectum sit a manu poetæ:

*et obliqua perfringens culmina* PLAGA  
*In sua templa furit,*

quod ipsum ubi de fulmine agit sæpe adhibet Lucretius:

*cum plaga sit addita vero,  
Mobilitas duplicatur et impetus ille gravescit.*

Vide autem ut pulchre jam procedat comparatio; quippe hoc de perfractis culminibus ad priora illa de Cæsare referenda sunt

*impellens quidquid sibi summa petenti  
Obstaret gaudensque viam fecisse ruina.*

Quibus germana sunt illa Lucretii de fulmine

*quæcunque morantur  
Obvia discutiat plagis itinerque sequatur.*

Atqui tota hæc et similitudo et sublimitas perit, si hac ruina omissa in *perstringendis oculis* pueriliter labores. Hæc hactenus: sed et aliud mendum adhuc residuum est,

*nullaque exire vetante  
Materia, magnamque cadens magnamque revertens.*

Nam primo e duabus conjunctionibus altera plane supervacanea est, ut ipse advertes. Deinde quam inepte illud et prorsus stulte, *nulla materia* (tectorum scil., parietum, tignorum) *vetante exire*, cum malum non vetuerit potius omnino intrare? Enimvero si semel irruperit fulmen, optandum foret ut exeat, non vetandum. Cernis sine dubio absurditatem; quæ nullo negotio sic tollitur,

*In sua templa furit nulla* TRANSIRE *vetante  
Materia.*

Cujus emendationis prædem iterum tibi dabo Lucretium:

*Transit enim fulmen cœli per septa domorum.*

*Transit enim valide fulmen per septa domorum.*

*Clamor uti ac voces transit per saxa, per æra.*

Illa vero, quæ descriptionem claudunt, magnamque revertens et sparsosque recolligit ignes et eximia plane sunt et ex vero ducta. Lucretius iterum

*quo pacto per loca septa*

*Insinuavit et hinc dominatus ut extulerit se.*

Habes, vir celeberrime, notulam bene longam; quales in hoc opusculo vix una alteraque conspiciuntur. Sed plura sub uno ictu menda occurrebant, quæ singula privam sibi notam postulabant. Tuam nunc de his censuram expecto; et si magnam a me gratiam labore parvo studes inire, quam primum fac a te audiam de codice Heinsiano. Vale et me amare perge. Datum Cantabrigiæ e collegio S. Trinitatis XIII. Aug. MDCCXXII.

## VI<sup>1</sup>.

*Celeberrimo doctissimoque viro PETRO BURMANNO*

S. P. D. RICHARDUS BENTLEIUS.

Gratissimum a te superiore hebdomade munus accepi Valerium Flaccum; quem simulac a compactore ad Museum meum rediit non solum [totum?] quidem percurri (qui enim potest tam crassum tam cito?), sed tua pleraque perlustravi. Si verum audire cupis, ipse te in hoc opere superasti: 'ingeniine prius mirer vigilisne laboris?' Vix erit qui posthac novam editionem tentare audeat. Pauca tantum et levia animadverti, quæ in Lucano nostro comparebunt a te vel præterita vel spreta. I. 281:

*Aureus ut juvenem miserantibus intulit undis  
Vector,*

lege *mirantibus*: vide IV. 711, *Tum freta—ad subitam stupuere ratem.*

II. 200, *Inde novam pavidas vocem furibunda per aures  
Congeminat:*

lege *auras*.

<sup>1</sup> See Letters CCXXXIII., CCXXXVI. Bentley's *Correspondence*, Vol. II. pp. 615, 625.

III. 397,

*sed nostra requireret**Cura viam memori jam pridem cognita vate:*

repone *condita mente*. Catullus de nuptiis *Tum vero facite ut memori tibi condita corde Hæc vigeant mandata*. Lucanus ix. 85. *Namque hæc mandata reliquit Pompeius vobis in nostra condita cura*. Phædrus tuus *Quod interiore condidit cura angulo*.

IV. 421, *Immissisque ratem sua per freta provehat Euris:*immo *auris*. Euri enim Minyis plane adversi fuissent.

V. 591,

*croceos sic illius omnis odores**Jactat eques; unctis sic est coma culta manipulis.*

*Eques* posteriore brevis est, nec a cæsura juvatur. Scribe *cunctis: omnis eques, cunctis manipulis*. Manipularii sunt pedites.

VIII. 338

*et Hæmonius nobis succedet adulter?*

Corrige *subsides*. Virgilii locum ob oculos habuit: *devicta Asia subsedit adulter*; qui et hinc explicandus est et forte corrigendus. Nihil huc facit Lucani locus v. 226.

*Jure sed incerto mundi subsidere regnum**Chalcidos Euboicæ vana spe rapte parabas.*

Quid? an *regnum* occupare vellet senator Romanus? et invidendum sane regnum unius oppiduli? Et historia et ipse Lucanus lectionem hanc repudiant. Lego

*Jure SUB incerto mundi subsidere IN AGRO**Chalcidos etc.*

hoc est, sensu receptissimo, latere, bello carere, neutras partes sequi; ut probant quæ statim sequuntur:

*Heu demens nullum belli sentire fragorem**Tot mundi caruisse malis:*

et quod vates promiserat v. 195,

*solusque quietem**Euboici vasta lateris convalle tenebis:*ubi inepte illud *vasta*. Scripsit poeta *tuta*. MOX

v. 230,

*secreta tenebis**Littoris Euboici memorando condita busto.*

Vides opinor nihil hic de regno dici, secretum modo, pacem, quietem, latebras et promitti vaticinio et impleri. Quale tandem illud *memorando busto*? Historia hoc refellit. Ab auctore erat *miserando busto*, quod et alibi usurpat.



Atque hæc in præsentia de Valerio satis; cujus ut et Lucani et Siliî id fatum erat ut vel statim post fata singulorum miserrimis modis a librariis contaminarentur, adeo ut sæpiuscule in uno versiculo tria verba in mendo cubent, quorum unum ab indocto scriba profectum, reliqua a correctore, qui ad scribæ errorem cetera accommodaverit. Sed ante omnes is scriptor qui nunc Manilius perhibetur iratis librariis natus est. In pagina postrema,

*E numero summoque gradus quum jungitur angue,*  
lege

*E numero SUMMAMQUE gradus DISJUNGIT UTRAMQUE*  
vel *distinguit.*

*Cumque vaga est illa et terris sua lumina condit,*  
lege  
*Cumque VAGÆ STELLÆ TENEBRIS sua lumina CONDUNT.—*

*Sic etiam magno quædam respondere mundo*  
*Hæc natura facit, quæ cæli condidit orbem,*  
lege  
*Sic etiam IN magno EST quædam RESPUBLICA mundo,*  
*QUAM natura facit, quæ CÆLO condidit URBEM.*

Nondum tertiam mendorum partem dedi, quæ in pagina ista nunc feruntur. Equidem in duo genera dispescere soleo veras emendationes: has appello grammaticas, quæ in dictione sola tamquam in superficie versantur; illas λογικάς, rationales, philosophicas, mathematicas, quæ cum dictio satis sana videatur ex imo sententiæ fundo feliciter eruuntur. Priores vel a codicibus vetustis suppeditantur, et in illo genere πολλοὶ sunt παρθηκοφόροι, in altero παῦροι βάρχοι. Hujus opinor modi est emendatio Lucani l. 322.

*Hoc cruor Arctois meruit diffusus in arvis*  
*Vulneraque et mortes hiemesque sub Alpibus actæ.*

Falsum est ex historia *sub Alpibus*; et præterea regiones istæ opulentæ et amœnæ contra sententiam. Stulte quoque *mortes*; vivos certe milites alloquebatur. Scripsit auctor

*Vulneraque et TOTIENS HIEMES sub PELLIBUS actæ.*

Error librarii *Alpibus* pro *pellibus*; quo semel admisso cetera corrector interpolavit. III. 235.

*Quaque ferens rapidum diviso gurgite fontem*  
*Vastis Indus aquis mixtum non sentit Hydaspen.*

Quale quæso est *ferre fontem* aut *rapidus fons*? *Fontem* dedit lippus librarius, reliqua corrector dedit postea. Scripsit enim auctor:

*Quaque* PETENS RUBRUM *diviso gurgite* PONTUM.

Confirmat geographia. Vides, vir amicissime, quoties in uno versiculo peccatum sit. Plurima hujusmodi monstra conficiet editio nostra Lucani, quam novorum typorum inopia diu morata est et adhuc moratur. Ego vero an tu, qui certo scio post me Lucanum recensebis, cascos illos et opicos commentarios conjunges? ut in Flacco fecisti. Ingens eo pacto prodibit Lucanus duobus credo grandibus tomis. Cum enim casci illi plerumque refutandi veniant, inde crescunt annotationes et fit liber. Ego solo Grotio contentus ero ob viri nomen et merita; ceteros excludam. Vale, vir eruditissime, et perge ut facis me amare. Cantabrigiæ, April. 22, 1724, stilo vetere.

Si forte Lugduni Batavorum Lucanum meum propriis impensis edere cuperem, scire velim an typographus apud vos sit, qui iisdem typis, quibus Horatius Cantabrigiæ est editus, Lucanum possit excudere, cautumque esse possit ne alius quisquam in Batavia excudat.



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